Open Wicked.	Hypocrites.	Saincts.
Nũ. 31. the Amorites, Sihon, Ogh, and the like.	ãd come not into the Land of promise.	that remaynet for the people o God. Heb. 4, 8, 9.

These both shall perish, and be punished with everlasting perdition, from the presence of the Lord; their portion shalbe with the Divils in the lake of fyre and brymstõ, which is the second death. Mat. 25, 30. 41. & 24, 51. Iob. 13. 16. 2 Thes. 1. 8, 9. Rev. 20, 10, 13, 15.

These shal ente into the joy o their Lord; shall live & reign with him in heaven, and with his holy Angels for evermore Amen. Mat. 25, 21. 34. 46.

The Wicked shall turne into hel. Ps. 9. 17.

The Hypocrites hope shal perish Iob. 8, 13.

The Saincts shalbe preserved for ever. Psal. 37. 28.

The rejoycing of the wicked is short, the joy of Hypocrites is but a moment. Iob. 20, 5.

And men shall say, Verily there is fruit for the righteous, doubtless there is a God that judgeth in the earth. Psal. 58, 11.

18 JY 64

Finis.

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18 JY 64

Finis.

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1 2

AN ARROW AGAINST IDOLATRIE.

Taken out of the quiver of the Lord of hosts.

K. N. A.

By H. Ainsworth.

I cleave to thy testimonies: Lord, let me not be ashamed. Psal. 119. 31.

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Amsterdam.

THE PRINCIPAL things here handled.

OF the beginning and nature of idolatrie. Chap. 1.

How fast the ſyn of idolatrie cleaveth to all fleſh. Chap. 2.

Of Ieroboams idolatrie that infected Iſrael, and of the pretenſes that he mought make for his ſyn. Chap. 3.

A conviction of Ieroboams impiety. Chap. 4.

Of the idolatrie of theſe times far exceeding Ieroboams. Chap. 5.

A concluſion dehortatorie from this ſyn. Chap. 6.

Chapt. I.
OF THE BEGINNING and nature of Idolatrie.

THe old Serpent, called the † *Divil & Satan*, hath frō the beginning ſought to draw men* from the ſervice of God, to the ſervice of himſelf: and this he hath doon as by other ſynns, ſo cheefly by idolatry, which therefore above all other, is "called and counted the worſhip & ſervice of *Divils*. † *Rev.12.9.* * *Gen.3.* " *1 Cor.10. 19.20. Rev. 9.20.*

2. To bring men herevnto, he hath firſt laboured to ſeparate thē from the true Church. For that being the † houſe of the living God; † *1 Tim.3. 15. Pſal.26. 8.*

the place where his honour dwelleth; the pillar & ground of truth:
†*1 Sam. 26. 19.* it is a meane † to conſerve men in the true ſervice of God, and preſerve them frō idolatrie. And frō the Church Satan hath ſeparated men, eyther by cauſing them to be
**Gen. 4.* caſt out for ſyn, as * Cain was and his ſeed: or to withdraw & ſchiſme themſelves for ſome pretended
"*1 King. 12. 27. 28. 29.* cauſe or quarrel; as did the " Iſraelites, and †others after them: or to
†*Iude. 19.* forſake the felowſhip of the Saints
Heb. 10. 25 for love of the world, fear of affli-
**Gen. 11. 31. & 12. 1. 2. 3. 4. & 24. 10. & 28. 2. & 31. 30. 53.* ction, or the like; as * Nahor & his howſe accompanied Abram, from Ur, of the Chaldees vnto Charran & no further; but dwelling there gave himſelf to idolatrie, frō which Abram and all that would go with him, were "called.
"*Ioſ. 24. 2.*

3. Againe the Divil takes a cō trary courſe to draw men to th ſyn; by commingling and unitin hi

his children and ſynagogue, with the Church and People of God; whereby even they alſo † may be made fleſh, drawn by examples & allurements, to partake with idolatrous worſhip: as *Iſrael & others, were mixt with the hethens, and learned their works, & ſerved their idoles; which were their ruine.

†*Gen.6.2.3*

**Pſal.106. 28.35.36. 1 Cor.8.10. & 10.14--21.*

4. Idolatry is performed eyther by mixing mens "own inventions with the ordinances of God in the ſervice of him: or by uſing and applying the rites and ſervices of the Lord, or other humane deviſes, unto the honour and ſervice of ſome †creature, in heaven earth or under the earth: which is with neglect & diſhonour of the Creator, who is bleſſed for ever Amen.

"*Mat. 15. 8. Jer.7.31. Ezek.43.8*

†*Rom.1.23 25.*

5. Agayn, as the ſervice of God is outward and inward; outward, by obſerving and doing the external things commanded, of * aſſembling

**Levit. 23 2.&c.*

†Pſal.95.6 bling togither, †bowing down, vo-
*Act.4. cal *praying, and preaching, admi-
24.&20.7 niſtring and partaking of the ſacri-
1 Cor.10.16 fices, ſacraments, and other holy
18. things; inward, "by fear, faith, hope
"Pſal.2.11. and love: ſo is the ſervice of idols
&5.7.Heb or Divils, outward & inward, per-
11 5.6.39. formed with body or with ſpirit,
1 Cor. 13. or with both; for whatſoever is due
unto God, Satan ſeeketh to de-
†Mat.4.9. frawd him of, and apply unto †him-
ſelf, by idolatrie.

6. *Idolatrie* is a Greek word, cō-pounded of *Idol*, which ſignifieth any ſimilitude, image, likenes, form, ſhape or repreſentation, exhibited eyther to the body or mind; and *latrie* which ſignifieth *ſervice*. Wherupon *Idol-latrie* or *Service-of-ſimilitudes*, is the performance of any religious dutie to that which hath a ſuppoſed ſimilitude of God, but is not God in deed: or the performance of that

unto

unto the true God, which hath a similitude, shew and resemblance of his service, but is not so in deed; because the requireth it not at our hands, and therefore is but a *wil-worship*, or voluntarie religion; a thing devised and doon, *according "to our own understanding*. And these two sorts of idolatrie, God hath forbidden †in the first and second commandements.

†*Deut. 12. 32.*
**Col. 2. 23.*
"*Hos. 13. 2*
†*Exod. 20.*

7. The first commandement, bindeth us * to have *Iehovah* the living and true God, for our God, and none other: and forbiddeth generally these fowr things. 1. The having of strange Gods, and not the true; as "had the heathens. 2. The having of strange Gods with the true, as † had the Samaritans. 3. The having of no God at all, as *foolish atheists. 4. The not "having of the true God aright, but in hypocrisie onely; not in truth

**Deut. 6. 4 5.*
"*Act. 14. 11. 12. 15.*
†*2 King. 17 33.*
**Psal. 14. 1.*
"*Isa. 29. 13*
Tit. 1. 16.

†Deut.13. 1.2.3.6.7. 13.&c.& 7.25.26. *1 Thes.5 22.

and ſinceritie. Theſe, with †all cauſes, occaſions, provocations, &c. that any way move draw or perſwade unto theſe or any of them; yea every*appearance of them, are to be ſhunned and abhorred.

" Ioh. 4. 20.---24. ', 'Deut. 12 32.& 4.1. 2.5.6.&c. †Pſal. 119. 113.Iſa.29 13. Col. 2. 23.22. *Levit. 18 2.3.Deut. 12.30.31. Rev.17.2. " 1. King. 12.28--32. Amos,4.4. 5.& 5. 21. 22,23 Hoſ. 8.14.

8 The ſecond commandement bindeth " to the true worſhip of the true God, which is, onely ', ' as himſelf commandeth, and by the meanes rites and ſervices that he ordeyneth: and it forbiddeth, 1. all †inventiõs of our own to worſhip God by; voluntary religion, opinions and doctrines of men. 2 Al imitations * of hethens or Antichriſtians in their God-ſervices, to do the like vnto the Lord our God. 3. All imitation or counterfeiting "of Gods own ordinances & inſtitutions; as to make temples like his temple, feaſts, like his feaſts, altars like his, miniſters like his: which

which was the syn of Israel. 4. All †neglect of Gods services, or of the meanes & instruments by him ordeyned; all irreligious profanenes or hypocrisie. Togither with all * communion with such kind of idolatrie, all causes, occasions and provocations therevnto.

†*Ge. 17. 14 Num. 9. 13 Ier. 3. 10. & 4. 14. & 12. 2.*

**Hos. 4. 15 17. Amos 3 5.*

9 And that *Idols*, are not onely false resemblances of things which are not; and *Idol-latrie*, not onely the giving of divine honour to a creature as unto God; (as Antichrists ‘† champions do pretend:) but that all religious images or similitudes made by man himself, ar *Idols*; and that all religious use and service of them is *idolatrie*; appeareth by the words of the Law. For every man is forbidden to make unto himself, *any* ‘, ‘*forme shape* or *resemblance*, of things in the heavēs earth or waters, of *any* † *similitude*, *shew*, or *likenes*; any * *frame*, *figure*, *edifice*

‘† *Bellarm. de Imag. sanct. c. 5. Greg. de Valent. l. 2. de Idol. c. 1.*

‘, ‘ *Temunah. Exod. 20. 4.*

† *Semel. Deut. 4. 16*

* *Tabnith. Deut. 4. 16.*

edifice or *ſtructure*, of man or beaſt, fowl or fiſh or any creeping thing; any * *image*, *type* or *ſhadowed repreſentation*; any † *imagined-picture*, *fabrick* or *ſhape*; any " *ſtatue*, *erected-monumẽt* or *pillar*; finally any thing ‘† graven or carved, or ‘†‘ molten; * drawn-out, painted or pourtrahed. So that it is not poſſible for the wit or hand of man to deviſe or make, any image or repreſentation whatſoever, which cõmeth not within compaſſe of the words and things forwarned of God.

*Tſelem. Ezek. 7. 20. & 16. 17.
†Maſkith. Levit. 26. 1
"Matſebah. Levit. 25. 1
‘†Exo. 20, 4.
‘†‘Hoſ 13. 2
*Ezek. 8, 10.

10 The *latrie* or *ſervice* of Idols forbidden, is alſo as large, under theſe words, † *thou ſhalt not worſhip them, neyther ſhalt thou ſerve them.* For man being charged to * *worſhip the Lord his God, and ſerve him onely*; is bound to give him all manner of religious honour, & none at all vnto images, or creatures. *Worſhip*, is any reverend ſubmiſſive geſture,

†Exo. 20, 5
*Mat. 4, 10. Deut. 10. 20

gesture, as † *bowing-downe*, ‘† *kneeling, prostrating*, with all other like lowly and lovely behaviour, as *kissing*, " *lifting up of the eyes*, &c. and all that apperteyn or lead unto this worship, as † observing the time, cōming to the place, and other the like. And hereby is meant, not external worship onely; but as God is a spirit, *and must be worshipped in spirit; so spiritual worship may be given to no idols; as in hart to love, reverence or regard them; for God " *wil not give his glorie to another, nor his praise to graven images.*

† *Deut. 5, 9*
‘† *Ps. 95, 6 Rom. 11, 4*
* *Hos. 13. 2.*
" *Ezek. 18, 6.*
† *Deut. 16, 1. 6. 1 King. 12, 32, Hos. 4, 15*
* *Joh. 4, 24.*
" *Isa. 42, 8.*

11. *Service*, is the practise or observing of any religious ordinance of what sort soever, inward or outward; and hereunto perteyneth, all †Ministerie, Preisthood, ministration, ‘†about temple, altar, sacrifices &c: all gifts and oblations * of things living or dead, as cattel, silver,

† *Num. 8, 22, 24.*
‘† *Num. 4. 24, —31. & 18. 4, 7*
* *Num. 7, 3 5.*

† 1. Chron. 23. 28. 29. &c. ‘† Exod. 12 26. 27. ‘ * 1 Cor. 10 18. “ 1. King. 6. Nehē. 3. 2 King. 12. 9.-- 12. † Exod. 36-1. &c. & 39. 32. ‘† Nehem. 10. 32.--37 39. Exod. 30. 16. & 35. 5. &c. * Bellarm. de eccles. triumph. l. 1. c. 12.

ver, gold, vessels, instruments, &c. all † purifications, clensings, preparatiōs of things for Gods worship; administring ‘† of sacraments, and partaking with thē; * eating of the sacrifices; “ building, repairing, fortifieng of any holy citie, temple, altar, or other like, belonging to religion; with † all manner work, labour, industry of body or mynd, to help forward such things; ‘† paying of tithes, offrings, contributions, of what creature soever, for the maintenance of the Ministers, ministration, or worship. Finally, whatsoever tendeth to the furtherance and vpholding of any worship or religion, it is comprehended in this word *service*: that vayn is the distinction that idolaters * make between the service *latria*, and the service *dulia*; giving this to Saincts and Images, the other not; when God by one word

Ghnabad

עבר forbiddeth both; and (*bin-deth us to give *dulia* as wel as *latria* vnto God onely. (*1 Sam. 7. 3. douleúsate autói mónoi. q.d. giu him onely your dulia.

12 Many ſorts of idolaters, have alwayes been in the world, which have defiled themſelves with innumerable idols; whoſe vanity & filthines God manifeſteth by titles & names given unto them. For *Idols* are called * *Ælilim*, that is, *things of naught*; becauſe they haue nothing of that which fools think they have, that is, of the divine power and godhead, or of true religion; and ſo can neyther help thoſe that honour them, nor hurt thoſe that abhorr them; neyther ſanctifie any creature, nor pollute the ſame, to him that hath knowledge: in effect they are nothing; they can neyther do good nor evil. Wherevpon the Apoſtle ſayth, † *an idol is nothing in the world*; & therefore * Levit. 19. 4. 1. Chron. 16. 26.

† 1. Cor. 8. 4.

fore nothing to be esteemed.

*Levit. 26 30. Deut. 29. 17. Ezek. 6. 4. 5. 6

13 They are called also * *Gillalim*, as it were *filths*, *doung* or *excrements*, because they are lothsom and abominable to God, and do defile the consciences of men; proceeding as doung and excrement out of mans corrupt hart, & vayn invention; & in other playn termes are named † *Shikkutsim*, that is, *lothsome things*, or *detestable*; and *Toghneboth*, that is, *abominations*.

†Ezek. 20. 7. 8. Ier. 32. 34. *Ezek. 7. 20. & 11. 21

14 And for the labour and miserie that cõmeth by their means, they be caled ‘†*Ghnatsabim*, that is, *Sorowes*; becaus with much labour care and curiositie, they are inven-

‘†Psa. 115. 4. 1 Sam. 31. 9.

“Psa. 16. 4

ted, framed, erected; and yet bring nothing to man, but “ sorow and miserie. Briefly, as they are in every respect false, vile, vayn, and worthlesse: so cary they the titles of * *Vanities*, *lies*, *vnprofitable*, *falsevanities*, *leasings*; and † *Aven*, that

*Ier. 14. 22 & 16. 19. & 2. 8. 11. & 18. 15. & 13. 25. †Hos. 10. 8. & 4. 15.

is,

vain-iniquitie.

15. Though this be the nature and condition of idols with God; yet men love to vanish in their own vanities, robbing him of his honour, & deceiving themselves; ascribing to idols a false cõceited holynes more or lesse, according to the folly of the institutor or worshipper. For all true holynes is from * God alone, who as he is † most holy, so halloweth he or "sanctifieth his people and his worship, with all the rites and ordinances of the same. He by his word and presence, giveth holynes to persons, to places, to altars, to statues, to sacrifices, to meanes and instruments of all sorts, wherwith his service is performed: and in the right use of these holy things, God is hallowed and honoured of vs; which right vse he manifesteth in his ‡ word. But Satan, who "seeketh

*Exod. 39. 30.
† 1 Sam. 2. 2 Isa. 6. 3.
"Levit. 20. 8. 25. 26. & 21. 8. 12. 15. 22. & 22. 2. 3. 32. Gen. 28. 16 17. &c. Exo. 29. 29 33. 36. 37. 44. & 40. 9 10. 11. &c.
‡ Jo. 17. 17.
"Mat. 4. 9

eth

eth the poſſeſſion of Gods throne and glorie, giveth or aſcribeth *to his own miniſters, temples, altars, images, inſtruments and ceremonies, a counterfeyt holynes, which is in deed moſt deadly contagious filthines, as the evil ſpirit from whom it proceedeth, is moſt filthy and † impure: and in the vſe of theſe execrable things, the ‡Divil is hallowed and honoured as a God.

* 1. King. 12. 28--33. Act. 19. 27. 28.

† Luk. 11. 24.

‡ Deut. 32 17. Rev. 9. 20. 1. Cor. 10. 20.

16. And the more to deceive, this ſerpent maketh man himſelf his inſtrument, to frame and ſet up his religion and ſervice which bringeth to perdition. For the wiſdome & prudence of the natural man, which is very "fooliſhnes and enimity unto God, the Divil doth abuſe to * deviſe & eſtabliſh a carnal worſhip and politik religion; which exceedingly "pleaſeth the naturals: for highly doe they eſteeme

" 1. Cor. 1. 20.. Rom. 8. 7. * 1 Kmg. 12 28. Dan. 3. " Act. 19. 28. 35.

deme of themselves and of all their owvn inventions. And Satan to confirme them, addeth lying signes and vvonders, as fyre from heavē to consume the sacrifices on the altar erected to his honour, who is * Prince of this world, whō worldly men adore. Thus stepeth vp *Idolatrie* vvith her blind devotion; a † *work of the flesh*, and of the Divil.

« *Rev. 13. 13. 14.*

* *Ioh. 12. 31.*

† *Gal. 5. 20*

17. And this syn, so bewitcheth men given over therevnto: as through Gods just judgement,) it « *shutteth their eyes that they cannot see, their harts that they cannot vnderstand.* They have no knowledge or discretiō to argue, that if they can not give life or sense or motion to a dead image; nor any naturall power therevnto, to do * good or evil: how much lesse can they give spirituall life, or any religious power vertue or operation? For

« *Isa. 44. 18*

* *Ier. 10. 5.*

example: a man maketh images of ſilver and gold, and buildeth for them a court or pallace. One image he ſetteth on a throne and calleth it his King: others he nameth Lords of the Council, Iudges and Iuſtices of the Cõmon wealth. Vnto a Iudge he cõmeth & ſayth, Good my Lord hear the cauſe of your ſuppliant, and doo me right from the violence of my adverſary: an other while he ſupplicateth to the golden King, falling down and ſaying, deliver me, for thou art my Leige. Would not this man be derided of all for his folly; & counted as witleſſe as the image it ſelf that he ſueth vnto? No leſſe is their madnes, that make images of Saincts for religious vſe, building for them Churches and Chappels. One idol they name *Chriſt*, an other *S. Peter*, and the reſt, as they pleaſe to call them. And though they

they be altogither falſe repreſenta-
tions, (as it is the lot of images to
be† teachers of lyes;) ſo that the † *Hab. 2.*
picture of Chriſt, be in deed like *18.*
Caiaphas, and S. Peters, like Iſca-
riot; reſembling no more the true
viſage of Chriſt and of Peter, then
K. Henry the 8. his picture, is like
the image of Iulius Cæſar; neythet
is there any more holynes in theſe
ſtatues, by any relation or refe-
rence, then the Divil can give thē,
(for word of God to ſanctify thē,
there is none:) yet fall the fools
down before theſe their fictions
and ſay, *O Christ help me*; *S. Peter*
pray for me. But theſe ſtony ſaincts
"have eyes and ſee not, have ears "*Pſal. 115.*
and hear not: like them be they *5--6. 8.*
that make them, and whoſoever
truſteth in them.

18. Nor is there leſſe impietie,
in idols of other nature & eſteem.
For when among men, one is ſet

up as *Head of the Church*, another as *Patriarch*, an other as *Primate*, *Archbishop*, *Metropolitan*, &c. all of them as very good *Lords spirituall*; and these without calling & appointment from God: these be †*idol shepheards*, not true Pastors of the flock; & the indignity and dishonour which they doe vnto Christ, is more then if disloyall subjects should choose and set vp from among themselves without publick authority, one to be *Lord President*, an other *Lord cheif iustice*, and others in their severall rooms and offices, for to rule the realm, and to judge all the causes and occurrents of the same.

† *Zach. 11. 17.*

19. So is it in all other religious ordinances of humane invention: as when Antichristians set forth new Sacraments to seal up Gods grace and remission of synns; what is it, but as if some falser should

make

make conveyances of crown land, ſeal them with a ſignet of his own counterfeyt making, and call it by the name of the Kings privie ſeal. When they make a new form or frame of Churches. as to be Provinciall, National, Oecumenicall, with Archpreiſts & Prelates to over-awe them: mought they not with as good right alter the form of the cõmon wealth, making new Ditions & Iuriſdictions, with Curions, Decurions & other new magiſtrates to control them? When they make ſolemn dayes of aſſembly, aud call them *holy*; when they make new books, canons, conſtitutions, ceremonies, and call them *eccleſiaſticall*, *ſacred*, *laudable*; conſtreyning men to keep & do them: they deal with Chriſt & his kingdom, as they that in a civil ſtate ſhould take upon them vvithout cõmiſſion, to appoint new *Terms*,

Seſſions

Seſsions & Aſsiſes; to forge new lawes, ſtatutes, court-rolls, evidẽces &c, and compell men to credit and obey them. Now therefore

*Pſal.2. 10.11. * *ô Kings be wiſe; be learned ye Iudges of the earth; ſerve the Lord with fear, and reioyce with trembling*; & purge your realms of all idolatries, the humane ordinances of religiõ, vvhich are after the rudiments of the vvorld, and not after Chriſt. For you would none of you ſuffer ſuch innovation or alteration in your civil polities, leaſt your honours ſhould be impeached: much leſſe ſhould ye ſuffer it, in the politie eccleſiaſtik, to provoke God to vvrath. For he is † *a gealous God*, and wil viſit this iniquitie on princes and on ſubjects, on fathers & on children: bleſſed are they that watch and keep their garments, from pollution of the world herein.

†*Exod.20. 5.*

How

Chap. II.

HOW FAST THE SYN OF Idolatrie cleaveth to all flesh.

THe ſervice of idols, or of God by thē, although it be a ſyn more reprehended in Gods word, more puniſhed in his works, then other vices: yet is it moſt cōmune & familar with the ſonns of Adam, eaſily compaſſing them about, and hanging faſt vpō them. As may appear by three demonſtrations; firſt, how the beſt men in the world do eaſily fall into it; 2. after, what pleaſure they take in it; 3. and then, how hardly they are drawn from it. Of all theſe, the ſcriptures give teſtimonies many.

2. When God had renewed the face of the world, after the ſynfloud, and Noahs three ſonns Sem

Gen. 10. Ham and Iapheth had multiplied on the earth: Our father Abram, with his father Terah were fowl †Ios. 24. 2. of this syn, † and served strange Gods, til the true God called him from that impietie. In his dayes, idolatrie was spread over all, but men would not be reclaymed frō it eyther by Abrahams word or *Gen. 14. sword; though *Kings were given 14--17. as dust vnto it, and as scattred stubble unto his bow. The nations indeed saw this great work of God, "Isa. 41. and were afrayd; "yet turned they 2--5. 6. 7. not vnto him from idols, but strengthned one an other in their false religion; and made them mot images, to save them from destruction.

3. When Abram would provide a wife for his son, of the best that he could find, (for the Cana- †Gen. 24. anites he †abhorred:) he sent to 3. &c. his kindred of Nahors house, who

yet

yet was not free from this leven of idolatrie, neyther " he nor his po- " *Gen. 31.*
steritie. Into Iaakobs houſe did *53.19.*
this canker creep, and his retinew
alſo were polluted with † ſtrange † *Gen.35.2*
Gods, which Iaakob did his beſt
for to doo away.

4. But when he came with his familie into Ægypt, (a land ful of idols;) having prepared his howſe as a pure virgin for the Lord: after his deceaſe, the Ægyptians infected his childrē with idolatrie, even in her youth * layd they with this * *Ezek.23*
virgin Iſrael, bruiſed the breſts of *8.*
her virginitie, and powred their
whordoms upon her. Then was
God wroth with idolatrous Ægypt, & lifted vp his hand to bring
his people from among them, and
to execute judgement ‘* both vpō ‘* *Num.*
their Gods, and vpon their firſt *33.4.*
born, that miniſtred vnto them: &
vnto Iſrael he ſayd, ‘† *defile not your* ‘† *Ezek.20*
ſelves *6.7.*

selves with the idols of Egypt; I am
"verſ. 8. *the Lord your God;* but Iſrael "would
not hear, nor leave her abominati-
ons; or idols which ſhe had loved.
*verſ. 9. Yet God, * reſpecting his own
name, brought them out of Ægypt
† verſ. 10. into the wildernes, where † he gave
11. them his ſtatutes and declared his
"†Exo. 20. judgements vnto them; "† ſevere-
3.4.5.23. ly & often charging them to keep
& 23.24. themſelves from idolatrie.
32.33. 5. In thoſe dayes, notwithſtan-
*Exod. 32. ding, they made thē * *Gods of gold,*
31. and "worſhipped the work of their
"verſ. 8. own hands, even a molten calf: &
ſtayed not there, but were given
over vnto further evil, even to ſerve
"* Act. 7. the "* hoſt of heaven, as it is writ-
42.43. A- ten in the book of the Prophets, *O*
mos 5. *howſe of Iſrael, have ye offred to me*
ſlain beaſts and ſacrifices, fourtie years
in the wildernes? nay *ye took up the*
tabernacle of Moloch, and the ſtar of
your God Remphan, the figures which

ye

y made to worship them. Also they joyned themselves to † *Baal-peor*, and did eat the sacrifices of the dead; such was the great fall of the people whom God had chosen frō among all peoples of the earth, for to be his; they * *sacrificed to Divils after whom they went a whoring*; as Moses told them.

† *Num.25. 2.3. Psal. 106.28.*

* *Lev.17. 7.*

6. When, notwithstanding all this, God brought them in mercy to Canaan, ‘† a land flowing with milk and honey, and most pleasant of all countries; and cast out the hethens before their faces, and ‘,“ warned them to beware of their idols: yet there also they did *wickedly, served Baalim, and forsook the Lord God of their fathers, and followed the Gods of the peoples round about them; serving their idols, and † sacrificing their sonnes and their daughters vnto Divils, and shedding the innocent blood

‘† *Ezek.20. 15.*

‘,“ *Deut.7. 24.25.26.*

* *Iudg.2.11 12.13.19. & 3.7. &c.*

† *Psal.106. 37.38.*

blood of their children whom they offred vnto the idols of Canaan. And thus they did frō age to age, whiles the Iudges ruled them; ti
† *Psal.78. 59. 60.* God † was wroth and greatly abhorred Israel, and forlook the habitation of Shilo, the tabernacle where he dwelt among men, and delivered his power (the ark of the covenant) into captivity, and his bewtie into the enimyes hand.

7. Yet after this agayne in Samuels dayes, * they were defiled vvith their idols; and in the dayes of the Kings, they increased wrath. *Solomon* himselfe, the wisest man on earth ᶜ fel into this follie of serving idols, even the abhomination of the heathens; although God had †ᶜ appeared vnto him twise, & given him a charge cōcerning this thing. And *Rehoboam* his son, though for his fathers syn *ᶜ he

** 1 Sam.7. 3.4.*
ᶜ 1 King. 11.5.
†ᶜ vers.9. 10.
**ᶜ vers.11. 12.*

lost

lost the most part of his kingdome,
yet gave himselfe to idolatry, he † forsook the law of the Lord, and all Israel with him. Then Iudah * wrought wickednes in the sight of the Lord, and provoked him more with their synns which they committed, then al that which their fathers had done; for " they built them hie places, and statues (or pillers) and † strange altars, & groves on every high hill, and under every green tree. And Rehoboam made † *Gillulim*, filthy idols, and " *Chammanim* idols or images of the sun, and Maacah his wife made *" *Miphletseth* an idol of terrour in a grove. And *Abijam* his son, *. walked in all his fathers synns, neyther was his hart perfect with the Lord his God; although ',' he despised Ieroboams calves, and boasted that '* God was with him.

† 2 Chron. 12.1.
* 1 King. 14.22.
" vers. 23.
† 2 Chron. 14.3.
† 1 King. 15.12.
" 2 Chron. 14.5.
" * 1 King. 15.13.
* 1 King. 15.3.
', ' 2. Chrō. 13.8.9.
'* vers. 10. 12.

8. Idolatrie

8. Idolatry being thus faſtned up-
ō Iudah, could hardly ever be wee-
ded out agayn: for though *Aſa* the
‘,‘ 1 King. next king, did his beſt‘, ‘ with an up-
15. 11. &c. right hart, to aboliſh all the idols
2 Chron. that his fathers had brought in; yet
14. 3. &c. twer the hye places not takē away;
& 15. 8. but remained til *Iehoſhaphat* his ſon
† 1 King. was King, who took away many
15. 14. both ‘† groves and high places;
‘† 2 Chron. howbeit not all; for * the people
17. 6. had not yet prepared their harts
*2 Chron. vnto the God of their fathers, but
20. 33. “ offred ſtil and burnt incenſe in
“ 1 King. the high places. And when *Iehoſ-*
22. 43. *haphat* was dead, his wicked ſon
† 2 King. *Ioram* † walked in the wayes of the
8. 16. 18. moſt idolatrous Kings of Iſrael,
even of Ahabs houſe, whoſe daugh-
‘* 2 Chron. ter he maried; and he ‘* made high
21. 11. places in the mountaines of Iudah,
and cauſed and compelled Ieruſa-
lem and Iudah to cōmit horn cati-
on, that is idolatrie. And *Ahaz-*

iah

his son, continued ‡, his wicked way, counselled also therto by his vngracious mother Athaljah; who after her sons death, broke vp the house of God, and ‡* all the things that were dedicated for the house of the Lord, were bestowed vpon Baalim. Thus *Baal* was honoured of the people of God, †had a house, and altars, and images, and a Priest to minister vnto him.

‡ 2 Chro. 22. 2. 3. 4.

‡* 2 Chron. 24. 7.

† 2 King. 11. 18.

9. The Lord abhorring this great impietie, sent this wicked King & his mother both soon vnto hell; & set *Ioash* * his yong sonne vpon his throne; vvho had for his tutor & patron, the good high preist Iehoiadah: by whose advise, the people ‡* destroyed Baal & his howse, and Gods †* true worship was restored; albeit not brought as yet to the primitive sinceritie, for the people offred stil, & burnt incense in the high places vntaken avvay.

* 2 Chron. 24. 1.

‡* 2 Chron. 23. 17.

†* vers. 18.

* 2 Kin. 12. 3.

But

† 2 Chron. 24. 15. But ſo ſoon as this † aged father the Preiſt was dead; the Princes of Iudah " verſ. 17. " fawning on the King, turned him avvay to the former ſuperſtition; * verſ. 18. and agayn they * left the houſe of the Lord God of their fathers, and ſerved groves and greivous idols; and the hie preiſts ſon, (the Kings coſin) who propheſied a- ** verſ. 20. 21. gainſt their ſynns, they ** ſtoned him to death, (by the unthankful Kings commandement,) in the court of the Lords houſe, even be- " Mat. 23. 35. tween " the temple and the altar.

† 2 Chron. 24. 25. 10. When Ioaſh vvas taken avvay † by a bloody death, *Amaziah* his ſon ſucceeded *' like his father; *' 2 King. 14. 3. did vprightly in the eyes of the Lord, †' but not vvith a perfect hart; for idolatrie ſtill continued †' 2 Chro. 25. 2. in Iudah, and ', the people burnt ', 2 King. 14. 4. incenſe in the high places. And the King himſelf (to add vnto all his fathers ſynns,) brought the Gods

Gods of the Ædomites, † and set them up to be his Gods, and worshiped them, and burned incense unto them, which turned to his ruine. But *Vzzijah* his son, sought God and did uprightly, yet * according to al that his father Amaziah did; for the " high places stood stil for offrings and incense; & *Iotham* his son †' trode the very same steppes. But *Achaz* son of Iotham marred al agayn, & made it worse then before; for † he walked in the way of the Kings of Israel, yea and made his son to passe through the fyre, after the abominations of the hethen; and made an altar in the Lords house * like to the idolatrous altar which he saw in Damascus; & " brake down the work in the temple of God; & made †' molten images for Baalim; yea being afflicted for his synns, he ',' trespassed ',' the more agaynst

† 2 Chron. 25. 14.

* 2 Chron. 26. 3. 4. 5.

" 2 King. 15. 4.

†' verſ. 32. 34. 35.

† 2 King. 16. 1. 2. 3. &c.

* verſ. 10. &c.

" verſ. 17.

†' 2 Chron. 28. 2. 3.

',' verſ. 22. 23.

the Lord, ſacrificing to the Gods
of Damaſcus which had plagued
† *verſ.* 24. him; † breaking the veſſels & ſhut-
ting vp the dores of the Lords
houſe, making altars in every cor-
ner of Ieruſalem, and high places
* *verſ.* 25. * in every citie of Iudah, to burne
incenſe unto other Gods. And
ᶜᶜ *Ezek.* 23 thus Ieruſalem ᶜᶜ *Aholibah*, marred
11. her ſelfe with inordinate love, and
with her fornications, more then
her idolatrous ſiſter *Aholah* or Sa-
†ᶜ 2 *Chron.* maria: for Iudah †ᶜ forſook the
29. 6. 7. Lord, and turned their faces from
his tabernacle, ſhut the dores of
his houſe, quenched his lamps, &
neyther burnt incenſe nor offred
burnt offrings in the ſanctuarie vn-
to the God of Iſrael, but ſacrificed
*ᶜ *Deut.* *ᶜ to Divils, new Gods whom they
32. 17. knew not nor their fathers, and
ᶜ,ᶜ 2 *King.* burnt incenſe to ᶜ,ᶜ *Nehuſhtan* the
18. 4. ſerpent of braſſe.

11. Then God rayſd them vp
the

good King *Ezekias*, who † did † *2 Chron.*
ightly in the ſight of the Lord, *29. 1. 2. &c.*
ording to al that David his fa-
r had doon. He opened the
es of the houſe of the Lord,
ought in the Preiſts & Levites,
denſed the temple, altar, and in- * *verſ. 16.*
uments of Gods ſervice; ſacrifi- *&c.*
d unto God " for their ſynns; " *verſ. 21.*
ſtored the true worſhip; ſought *25. 29.*
e converſiõ †' of al Iſrael; *' cauſ- †' *2 Chron.*
d them to break the images, cut *30. 1. &c.*
own the groves, break down the *' *2 Chron.*
e places and altars through all *31. 1. &c.*
s dominiõs, &', ' brake in peeces ', ' *2 King*
e brazen ſerpent that Moſes had *18, 4.*
ade, & Iſrael polluted. Thus dealt
e † wel & vprightly & truely be- † *2 Chron.*
re the Lord his God, even with al *31. 20. 21.*
s hart, & departed not frõ him.
ut when he was layd downe in
ace, *Manaſſes* his ſon, repeted
the former evils, & added more
nto them, if ought mought be.

† 2 Chron. 33. 3. &c. For † he went back, and built t
hie places which his father h
broke downe; and set vp altars
Baalim, and made groves, & wo
shiped al the host of heaven, & s
yed them, and built altars to the
in the Lords howse; and ma
strange Gods, and caused his so
to passe through the fyer; and ga
himselfe to witchcraft, and ch
ming, and sorcerie, and vsed th
* 2 King. 21. 16. that had familiar spirits; and * sh
innocent blood exceeding muc
til he filled Ierusalem from cor
to corner; and made Iudah a
" 2 Chron. 33. 9. Ierusalem to err, to " do wo
then the hethen whom the Lo
had destroyed before them. T
† Ier. 7. 17 18. † children gathered wood, a
the fathers kindled the fyre, a
the women kneaded the doug
to make cakes to the Queen
heaven, and to power out dri
offrings vnto other Gods, that th
moug

ught provoke the Lord to an-
: they † ſet their abominati- † *verſ.* 30.
in the howſe whereupon his
me was called, to pollute it: they
builded hie places of Baal, to * *Ier.* 19. 5.
rn their ſons with fyre for burnt
rings unto Baal & unto " Mo- "*Ier.* 32. 35.
ch. By which abominations
ey ſo provoked the Lord, as he
bad his Prophets †' to pray †' *Ier.* 11.
ymore to doe the people good; 14. & 14.
r they *' had kindled a fyre in 11.
s anger, which ſhould burne for *'*Ier.* 17. 4.
er.

12. And although Manaſſes
wed all before his death, †' and †' *2 Chron.*
pented hartily when he lay fet- 33. 11. 12.
red in Babel, and being reſtored &c.
his kingdom, † took away the †*verſ.* 15. 16.
ange Gods & altars and images
at he had made, and reſtored in
dah Gods true religion, ſave
ely that * the people ſacrificed * *verſ.* 17.
the hie places: yet *Amon* his ſon

would not be warned by his fathers evils; but turned agayn frō God, made † idols & images & altars of Baalim, hie places, & groves; and sacrificed * to all the images which his father had made, & served them, & humbled not himself as his father Manasses had doon: wherefore he was soon rooted out of the land of the living, and layd in dust.

† 2 *Chron.* 34. 3. 4. 2 *King.* 23. 24.

* 2 *Chron.* 33. 22.

13. ‖ *Iosias* his son abolished all these former idolatries and monuments of them; and did vprightly in the sight of God, as David had doon, and †‖ trembled at his lawes and judgments: but the people *‖ would not heare the words of the Prophets, caling them from their idolatrie; they sought not the Lord, many of them, but ‖,‖ worshiped the host of heaven, on the howse tops; remayning † frozen in their dregs; and shewed themselves

‖ 2 *Chron.* 34.

†‖ *vers.* 19. 27.

*‖ *Ier.* 25. 3 4. &c.

‖,‖ *Zeph.* 1. 5.

† *vers.* 12.

selves to be † a nation not worthy to be loved. So when *Iosiah* was dead, *Iehoahaz* his son, * did as evil as al his fathers, for the tyme which he reigned, which was but 3. moneths: and *Iehojakin* his successor " dealt as badly; and †c killed the Prophets which caled them to repentance, and *c burned their writings. And after him ',c *Iehojachin* proved no better; though in these dayes death came up into their windowes, and Gods wrath was in powring out vpon Ieruſalem. And *Zedekiah* the laſt King, did † ſtil evil in the Lords eyes; * neyther he nor his ſervants nor the people of the land, would obey the words of the Lord; " therefore the wrath of the Lord, was a gainſt Ieruſalem and Iudah, vntil he caſt them out of his ſight. For it was not the Kings onely, that did all theſe evils, but alſo †c their

† Zeph. 2. 1.
* 2 King. 23. 31. 32.
" verſ. 36. 37.
†c Ier. 26. 22. 23.
*c Ier. 36. 23. 25.
',c 2 King. 24. 8.
† 2 King. 24. 18. 19. * Ier. 37. 1. 2.
" 2 King. 24. 20.
†c Ier. 44. 9.

† Ier 32. 32. wives, and the † Princes of the land, the Preists and the Prophets, and the men of Iudah, and the inhabitants of Ieruſalem, even the * 2 Chron. 36. 14. * cheiſe of the people treſpaſſed wonderfully according to al the abominations of the heathen, and polluted the howſe of the Lord which he had ſanctifyed in Ieruſalem, and " verſ. 16. " mocked the meſſengers of God, deſpiſed his words, & miſuſed his Prophets, vntil the wrath of the Lord aroſe againſt his people, and til there was no remedie. For that city Ieruſalem † c Ier. 32. 31. had † c been unto him a provocatiō of his anger, & of his wrath; frō the day they built it, even unto the *c Ezek. 6. 9. day that he ſhould remove it out of his ſight: they had *c whoriſh harts, and their eyes went a whoring after their idols: & with them " Ezek. 23. 37. " they committed adulterie, til being wexen old in adulteries

God

God sayd, † *Now shal she and her fornications come to an end.* † *verse.* 43.

14. And as it was with Iudah, so was it also with the ten tribes of Israel; who sucked the milk of idol superstition in the dayes of *Ieroboam son of Nebat, whereunto they were addicted " alwayes after, so long as their commō wealth did stand; evē through out the reign of nineteen Kings, who added unto their forefathers synns, & drevv the people to most horrible impieties, for vvhich the land did spevv them out, †' and hethēs came to dvvel in their sted: As these are *' ensamples to us, to the intent that vve should not be idolaters like them; and are vvritten " to admonish vs, vpon vvhom the ends of the vvorld ar come: so doe they plainely manifest the strength of this bevvitching syn of idolatry, vvhich as a har-

* *1 King. 12. 28. 30.*
" *2 King. 10. 28. 29. and 15. 27. 28. &c.*
†' *2 King. 17.*
*' *1 Cor. 10 6. 7.*
" *verse. 11.*

lot ſtealeth away the hart of man; and the pronenes of al fleſh, (not of ſuch onely as are aliants from the Church, but evē of Gods ovvn caled people,) to fal vnto this vice, if God reſtreyn them not by his ſpecial grace.

15. Novv for the pleaſure that men take in this ſyn; it may be conjectured by the readines of al ſorts of people (as vve have ſeen,) to fal thereinto; and by the cauſe of the ſame, vvhich is the fleſh, (one of the † vvorks vvhereof it is,) & therefore muſt needs delite the fleſhly; and that ſo much the more as it procedeth from the cheefeſt parts of the fleſh, namely conſcience, vviſdome, reaſō, knovvledge, judgment, prudence, policie, and vvhatſoever is moſt excellēt in the natural man. It may alſo further be ſhevved by examples and ſimilitudes vvhich the ſcripture ſetteth

† *Gal. 5. 19 20.*

Rom. 1. 22. &c. 1 Cor. 1. 20. 21. &c.

teth dovvn.

16. The Prophet Eſaias caleth mens idols their † *delectable things*; becauſe of their deſire that is towards them, & their pleaſure in them. Ezekiel compareth the idolaters of Iſrael, to * a vvoman inflamed with love towards ſome goodly yong man, on whom ſhe hath caſt her eyes, and fixt her affections: and forgetting al modeſtie, ſhe " ſendeth meſſengers for him, and bringeth him to her †' into the bed of love, ſo *' diſcovering her fornication and diſcloſing her ſhame. Teaching us by this ſimilitude, that idolatrie is as ſweet to the corrupted conſcience & mind of man, as luſt and fornication, is to any wanton body.

† *Iſa.44.9*

* *Ezek.23. 2.3.5.&c.*

" *verſ. 16.*

†' *verſ. 17.*

*' *verſ.18.*

17. The objects alſo of this vice, ar very pleaſureful & alluring: for the doctrines, rites, ceremonies and obſervances of falſe religion, with the

gifts

gifts and learning of the teachers thereof; are like vnto the goodly proportion, comely ſtature & glorious apparel, which ſet forth and adorn the perſons of men, making them ſeem like † captains & princes, and pleaſant choiſe-youths, clothed in ſilks, and * all kind of gentleman-like apparel, whereby the womans hart, " as ſoon as ſhe ſees them, becomes enamoured. The external pomp and ſhew that idolatrie carieth with it, in temples and altars and images of gold, in copes and veſtiments, in organs & melodie, in peaceable †' viſions, ſwet propheſies, and lying divinations; in diligent *' ſacrificing, tithing, thankſgiving, and proclayming free offrings, with other like devotions: theſe give content to the worſhipers cõſcience, & pleaſe the mind, no leſſe then ',' a feaſt with peace offrings, and after it a ſweet

† Ezek. 23. 6.
* verſ. 12. 25.
" verſ. 16.
† Ezek. 13. 6. 7.
*' Amos. 4. 4. 5.
',' Prov. 7. 14. 16. 17. &c.

ſweet perfumed bed, decked with quilts and curtains moſt fine and coſtly, and † courteous intertaynment of a paramour, with fill of love and pleaſure of dalliance al the night, is to a looſe and luſtful yong man, given over to the fleſhly and ſenſual ſyn of whordome.

† verſ. 13. 15. 18.

18. Agreable to theſe ſimilitudes, are the things foretold of th' idolatrie of Antichriſt; whoſe falſe Church is reſembled * by *a whore*; the doctrines, ſuperſtitions, rites, ceremonies of the ſame, as the " *wine of her fornication*, making drunk the Kings and inhabitants of the earth. And the more to allure them therevnto, her *cup* (wherein are the abominations, & filthines of her fornication:) is of *" *gold*; her ſelfe is arayed with *purple and ſkarlet, and guilded with gold and precious ſtones and pearles*; coũterfeiting hereby the habit & ornaments

* Rev. 17. 1

" verſ. 2.

*" verſ. 4.

† Rev. 21. 2. ornaments of the true Church the † ſpowſe of Chriſt, whoſe * ſhi-
* verſ. 11. 18. ning is like to gold & ſtones moſt
clear and precious; her lips " like
" Song. 4. 3. 10. ſkarlet, and her love much better
then wine. The pleaſantnes of that
falſe religion enamouring ſo ma-
", ' Prov. 7. 7. ny ',' fools, is noted by †' the a-
†' Rev. 18. 3. bundance of her pleaſures, where-
by her merchants wexed rich;
*' verſ. 9. *' the luxurious life and fornica-
" verſ. 14. tion of Kings with her; the " ap-
ples that her ſoule luſted after, and
al things that were fat and excel-
† verſ. 22. lent; the † muſik and melodie
that there was heard; and is ſigni-
* verſ. 9. 19. 16. 19. fied further by * the ſorow and
lament which al her lovers make
for her deſolation. Now when
the holy Ghoſt taketh the moſt
pleaſant deliteful things in the
world, and by them noteth out
that counterfeit religion; what
would he but teach vs and warn

vs

us hereby, of the ſweetnes of this deceit, which lulleth men in ſecurity; having their wittes bewitched with the whores inchanting ſong; † *who ſo is ſimple let him come hither; ſtollen waters are ſweet, and hid bread is pleaſant.* † *Prov. 9. 16. 17.*

19. But if the intiſing words of others, do ſo far prevail with men, that they " follow ſtraightway, as oxen that goe to the ſlaughter, & as fools to the ſtocks for correctiō, til a dart ſtrike through their liver: what may we think, is the ſtrength of a mans owne hart, when he * goeth a whoring with his own inventions; how eaſily wil it prevail againſt him? Every man naturally pleaſeth himſelfe, and liketh wel of his own deſignes; loving the fruit of his wit, as the child of his body: that when †" he hath conceived miſchief, and brought forth (an idol, that is) iniquity " *Prov. 7. 22.* * *Pſal. 106 39.* †" *Iſa. 59. 4*

iquitie; it grovveth up vvith him,
† Act.7.41 & delighteth him & he trejoyceth
in his ovvn invention; perſvvading
himſelf, that * novv the Lord vvilbe
* Iudg.17. 13. good vnto him, ſeing he hath foũd
out a truth, or right manner of
vvorſhiping God. For this his de-
viſe, (ſpecially if it be painted vvith
ſome colour of holy ſcriptures,) he
" Act.19. 35. eſtemeth as " an image come
dovvn from Iupiter, a doctrine
from heaven it ſelfe. And hence-
forvvard, all the bleſſings that he
injoyeth, do flovv frõ this, that †he
† Ier.44. 17. burneth incenſe to the Queen of
heaven, the idol that he hath made
*" Hoſ.13. 2. " * according to his ovvn vnder-
ſtanding. Wherefore he vvill looſe
his life, rather then his religion,
" Act.19. 26. vvich he defends vvith tooth and
nayl, leaſt the " magnificence
†Ier.28.11 of his Diana ſhould be deſtroyed;
* Act. 17 18. he vvill † preach and * diſpute,
" Ier.29.25 & " vvrite for the ſame, againſt
vvhomſoever;

whomsoever; and † persecute (if it be in his power) all that contradict it. And whatsoever is sayd from the word of the Lord against it, he * wil not hear; being as hardly induced to think it no truth, which his own witt hath discovered, as were the Ephesians to think " them no Gods, which were made with hands; for his idol invention hath bereft him of sound judgment, a seduced hart hath deceaved him, that he cannot deliver his soule, nor say, † *Is ther not a lye in my right hand?*

† 1 King. 13.4.

* Jer. 44. 16.

" Act. 19. 26.

† Isa. 44. 20.

20. So in his blind devotion he continueth, blessing himselfe in his evil, feighning that he is high in Gods favour, and shall have peace, * " although he walk in the wrest and obstinacie of his owne hart; & that " , becausse he is guiltlesse, surely Gods wrath shall turne from him: For he † foloweth no idols,

* " Deut. 29. 19.

" , " Jer. 2. 35

† vers. 23.

(whatſoever men ſay,) but he † ſwears, *the Lord liveth*; and wil ſhew by his works, the * zele that he hath for the Lord againſt idolaters. He bringeth " his ſacrifices and his tithes, offreth thankſgiving, proclameth free offrings; yea willing he is to pleaſe the Lord, though it coſt him †c thowſands of ramms, or ten thowſand rivers of oile; and to give his firſt-born, the fruit of his body for the ſyn of his ſowl: and though he burn incenſe to Baal, *c yet wil he come and ſtand before God in the howſe wherevpon his name is caled, and ſay, *I am delivered*; he wil ", lean vpon the Lord, and ſay, *Is not the Lord with me? no evil can come vpon me*; neyther † ſhal the plague come vnto me, neyther ſhal I ſee ſword nor famine.

† *Ier. 5. 2.*
* *2 King. 10. 16.*
" *Amos. 4. 4. 5.*
†c *Mic. 6. 7.*
*c *Ier. 7. 9. 10.*
", *Mic. 3. 11.*
† *Ier. 5. 12.*

21. Finally, the Lord, to teach

us how fast this syn cleaveth unto vs, sayth by his Prophet of the idolatry of Iudah, (his owne professant people,) † that it was written with a pen of iron, and with the point of a diamond graven upon the table of their hart; shewing that the innost affections are most deeply and continually infected with this vice, and addicted unto it; from which, no kind perswasion, no earnest dehortation, nor dreadful threatning wil turn them. For when Ierusalem had given themselves to this iniquitie; the Lord sent vnto them * all his servants the Prophets, rising up early and sending them, saying; return now every man from his evil way, and amend your works, and goe not after other Gods to serv them, and ye shal dwel in the land which I have given vnto you and to your fathers; " oh doe not this abo-

† Ier. 17. 1.

* Ier. 35. 15.

" Ier. 44. 4. 5.

ninable thing that I hate: but they would not hear, nor incline their ear, to turn from their wickednes, & to burn no more incense unto other Gods. And now ar we come to the last demonstration, how hardly this syn is left, when once men have tasted the bitter sweetnes of the same. Which may be seen by the wilful and stiff persisting herein, notwithstanding all judgments threatned, all punishments inflicted therfore. And hereof let Israel be our pattern.

22. After that they had forsaken the Lord, to folow their idols, he (to reclaim them from the iniquitie) denounced and brought upon them many heavy judgments. King Ieroboam son of Nebat, the author of syn to the people, was † rebuked by a Prophet, heard the destruction of his religion threatned; felt his own arm miraculously

† 1 King. 13. 1, &c.

culouſly withered & recured; ſaw the altar rent before his eyes: yet could he not perceav the impietie of his treſpaſſe. He had agayn an other †Prophets reproof, heard the horrible ruine of his howſe menaced, that his poſterity ſhould be ſwept away as doung, and eaten of dogs and fowls of the aier; and by the death of his ſon Abijah, was deterred, if it mought have been, from proceeding in his idolatry: but all this prevailed nothing. He loſt in one battel that he fought with Iudah, * five hundred thowſand choſen men, and ſome of his cities: and yet had no hart to return unto the Lord; til he was " plagued of God and died. And the yere after, *Nadab* his ſon walking in his fathers ſyn, †c was murdred, and all Ieroboams howſe, (none left alive,) deſtroyed, according to the

† *1 King.* 14. 1. &c.

* *2 Chron.* 13. 17.

" *verſ.* 20.

†c *1 King.* 15. 25. — 28. 29.

word of the Lord.

23. Baasha, whose hands had executed Gods wrath on Ieroboams howse, yet had no grace to forsake his syn; no not though he were threatned for it by a Prophet, † to have like vengeance brought upon his owne posteritie; but continued in that Idolatry to his dying day; and Elah his son, in the second yere of his reign, felt the reward of his fathers synns and of his own, * was kild by a conspiracie, and all that family rooted out, none left vnto Baasha eyther of his kinsfolks or of his fricnds. Neither yet would Zimri, who rooted out Baashas howse be warned himselfe, but vvalked stil in Ieroboams syn, vvherfore ‡‡ reigning but seaven dayes, God hastened vvrath vpon his head, & he burned himself in his distresse.

† 1 King. 16. 1.--4.

* 1 King. 16. 8.-- 13.

‡‡ 1 King. 16. 15. 18. 19.

24. All this notvvithstanding, the

the people of Israel, and Kings that succeded, left not Ieroboams synns, but added moe vnto them, and did worse then he. And although vvrath vvas increased upon the nation, † by svvord and by famine, that women did *eat their ovvn children for hunger, and the Prophets did ‘‘ vveep to think of the plagues before they came upon them: yet could they not be persvvaded to leave their idolatry. The Lord gave them cleannes of teeth and scarsenes of bread in all their cities, †‘ yet turned they not vnto him. He vvithheld rayn from them, and made them vvander about to seek vvater to drink; *‘ yet turned they not unto the Lord. He smote them vvith blasting and mel-devv, and kanker vvorms did consume their fruits; ‘‘, yet turned they not vnto the Lord. Pestilence he sent among them

† 2 King. 6. 24. 25.
* verſ. 28. 29.
‘‘ 2 King. 8 11. 12.
†‘ Amos 4. verſ. 6.
*‘ verſ. 8.
‘‘, verſ. 9.

them after the manner of Ægipt, & killed their yong men vvith the
† *verſ. 10.* ſvvord; † yet turned they not unto the Lord. He ouerthrevv them as God overthrevv Sodom and Gomorrah, & they vvere as a fyrebrand pluckt out of the burning;
* *verſ. 11.* * yet turned they not unto the Lord. And though the Lord
et 2 King. 17. 13. 14. &c. "teſtified unto them by all the Prophets and by all the Seers, ſaying; Turn frō your evil vvayes, and keep my commandements: yet vvould they not hear, but folovved vanitie, and became vaine in their idolatry, til the land did ſpue them out, as it had ſpued out the hethens that dvvelt before
‡ *verſ. 23. 24.* them, and they vvere ‡ ſpoiled by the Aſſyrians, and caried captives among the hethens, and hethens came and dvvelt in their ſted.

25. In like manner fared it with the kingdom of Iudah; many plagues

plagues did they feel for their idol ſervice, & many moe were threatned: yet would they not turn from this iniquitie. Preſently upon Rehoboams apoſtaſie, † they were ſet upon by the King of Ægypt, their ſtrong cities taken; the treſures of the Lords howſe and of the Kings, were loſt; and the men themſelves made * ſervants to Shiſhak.

† 2 Chron. 12. 1. 2. &c.

* verſ. 8.

27. The idolatrous Kings after, augmented ſyn & wrath, but could not be brought to amendement. Iehoram loſt "Ædom; had his howſe and children robbed and caried away †' by the Philiſtims and Arabians; and himſelf after two yeres ſore ſicknes, *' had his gutts fal out, and ſo died. Amaziah was "', taken by the King of Iſrael, the wal of Ieruſalem was broken, and the temple robbed. Achaz was ſold into the

" 2 Chron. 21. 8.

†' verſ. 16. 17.

*' verſ. 19.

"', 2 King. 14. 13. 14. &c.

† 2 Chron. 28. 5. hands of † the Kings of Aram and of Israel; and six score thowsand valiant men of Iudah were * vers. 6. killed in one day, (* because they had forsaken the Lord God of their fathers,) and two hundred thowsand taken prisoners; besides ‡ vers. 17. 18. 19. ‡ other miseries that came vpon the countrie. But these & other plagues many which God layd vpon them, til †' the whole head † Isa. 1. 5. 6. 7. was sick, and the whole heart heavie, from the sole of the foot vnto the head, ther was nothing whole therin, but wounds and swelling & putrified sores; the land wasted, the cities burnt with fire, and the daughter Sion remayned like a cottage in a vinyard: yet the more *' vers. 5. they were smitten, *' the more they fel away; all labour was spent ". Ier. 6. 29. 30. in vain vpon them, the ", bellowes were burnt, the lead consumed in the fyre, the founder melted in vaine

ain, they wer caled reprobate sil-
er, because the Lord had rejected
hem. For though he threatned
to make Ierusalem a heap, and a † Ier. 9. 11.
len of Dracons, and to make the
cities of Iudah wast without an in-
habitant, and sent unto them say-
ing, * Behold I prepare a plague * Ier. 18. 11.
for yow, and purpose a thing a
gainst you, turne you therefore e-
very one from his evil way; " yet " vers. 12.
they sayd desperatly, surely we wil
walk after our ovvn imaginations,
and doe every man after the spe-
culation of his vvicked hart.

27. Moreover vvhen God had
brought upon them the desolatiõ
threatned; that †' Ierusalem vvas † 2 Chron. 36.
broken vp by the Babylonians,
the temple burned, the people
killed, and the rest caried prisoners
into Babel; some poor men onely
*' left to til the land; yet that rem- *' 2 King. 25. 12.
nant afterwvard fled ',' into Ægypt ',' vers. 26.
both

both final and great; and ther
committed idolatry againe vvit
Ier.44.8. † the vvorks of their hands, bur
ning incenſe unto other Gods i
the land of Ægypt, that they migh
bring diſtruction vnto themſelves
and be a curſe and a reproch
mong al nations of the earth.

28. Behold in this mirrou
(whoſoever thou art that readeſt,)
the readines of all fleſh to fall a
vvay from God; the pleaſure tha
men take in their ovvn vain invē
tions; and the difficultie to dravv
them from folovving after Satan.
Behold the madnes and blindnes
and aſtoniſhment of hart where
with they are ſtriken that be givē
to idolatrie; & how this gangrene
did ſpread the whol body over, in
the Church of Iſrael; whoſe hiſtō
rie is left written for example and
warning to vs, who all are ſubject
to fall into like ſyn, are lyable to
like

plagues, and of like obſtinacie
evil. For though God have
urged Chriſtendom with *fyre*,
ſmoke, & *brimſtone*, † out of the
rſes mouthes and horſmen cō-
ucted by the Angels of deſtructi-
n: yet the remnant of men not
lled by theſe plagues, * have not
pented of the workes of their
nds, that they ſhould not wor-
ip Divils, and idols of gold and
ſilver and of braſſe & of ſtone &
wood, which neyther can ſee,
ther hear, nor goe; men “ have
aſphemed the God of heaven,
r their paines and for their ſores,
d repented not of their works.
ll †ᶜ the world wondreth and
loweth the beaſt, admireth the
ory and magnificence of the
whore, and without Gods ſpe-
al grace, none can keep himſelfe
om her, for ſhe ſitteth “, in the
gh places of the city, caling them
that

† *Rev. 9. 17. &c.*

* *verſ. 20.*

“ *Rev. 16. 11.*

†ᶜ *Rev. 13. 3.*

*ᶜ *Rev. 17.*

“, *Prov. 9. 14. 15.*

that passe by the way; and h
† Prov. 5. 3 lips † drop the honey comb
quor, & her mouth is softer th
oile; though her end be bitter
wormewood, and sharp as a tw
edged sword. She taketh h
* fayr jewels of Gods gold a
* Ezek. 16 17. 18. silver, the holy scripture and tre
sures therein; and with them s
maketh her images and heresie
and covereth them with broyde
ed garments, as vvrought by Go
ovvne spirit; and setteth his o
and perfume before them. Sh
‡ Ezek. 23. 40. 41. " vvasheth herself, as if she vve
clean from all iniquitie; and pai
teth her eyes, as if she had the ve
ry visage of true faith; and deck
eth her vvith ornaments, as vvant
ing no gifts of knovvledge, o
ut terance, or other furniture o
the spirit; and she sitteth upon
costly bed, as being seated an
constituted in the best perfection

Her

er table is furniſht vvith Gods
enſe & oil; for the vvord, pray-
s, ſacramẽts, ar the diet of devo-
vvhervvith ſhe feedeth her lov-
s; & ‘a voice of a multitude being ‘verſ. 42.
eaſe, is vvith her; for many fools
lovv her becauſe of her vvorld-
proſperity, ſhe allureth and in-
trayneth all comers. Thus vvith
her great craft ſhe cauſeth men † Prov. 7.
o yeeld, and felleth dovvn many 21.
vounded; * great is the num- * verſ. 26.
er of all that are killed by her; for
er hart is “ nets and ſnares, “ Eccleſ. 7.
nd her hands bands; he that is 28.
good before God ſhalbe de-
livered from her, but
the ſynner ſhalbe
taken by her.

OF IEROBOAMS IDOLATRI
that infected Iſrael; & of the pretẽſ
that he mought make for his ſyn.

THat the allurements of thi
whore Idolatrie vvith he
deceits and ſnares may be
further manifeſted, and people be
vvarned to avoid her deſtruction:
I vvil yet proſecute this argument
againſt her, to vncover her ſkirts
and diſcloſe her iniquitie; hunting
her ſteps as they are traced in the
ſcriptures, and left to be ſeen as a
perpetual type in Iſrael.

2. The common vvealth of Iſ-
rael did never injoy ſuch peace &
happines, as in the dayes of Salo-
mon ſon of David, vvho reigned
† 2. Sam. 40. yeres. Him † the Lord loved,
12.24.25. (vvherevpon he vvas named Iedid-
* 1 Chron. jah;) & choſe * him from among
28.5. many ſons, to ſit upon the throne
of the

of the kingdome of the Lord over Israel, and † to build his house and courts, and to be his son, and he would be his father. He gave * unto him wisdom & knowledge and riches and treasures and honour, so as ther was no King like him before or after. But Solomon "loved many strange women, who withdrew him from the love of God, that he †' folowed the abominations and idolatries of the hethen. Then God *' was angrie, becaus he had turned his hart from him, who had appeared unto him twise, and given him a charge concerning this thing, that he should not folow other Gods, but he kept not that which the Lord had commanded him. Therfore God ',' rent the kingdome from him, and gave it to his servant † Ieroboam son of Nebat, a man of the tribe of Ephraim;

† *verf.* 6.
* *2 Chro.* 1. 12.
" *1 King.* 11. 1.—4.
†' *verf.* 5.
*' *verf.* 9. 10.
',' *verf.* 11.
† *verf.* 26. 29.

† *verſ.* 38. with this certification, that if † he would hearken to all that God commaunded him, and walk in his wayes, and doe the right in his eyes; he would be with him, and build him a ſure houſe and give Iſrael unto him. Now when Solomon was dead, all this came to paſſe; for Rehoboam his ſon, * loſt the moſt part of his realm, and ten tribes declined after Ieroboam, and choſe him their King.

* 1 *King.* 12.

3. But he, (though otherweiſe a man wiſe and politik,) wanting heavenly wiſdome, relyed not in faith on the promiſe of God, but went and conſulted with fleſh and blood, how he mought cõfirm the kingdom to himſelf. And thinking " in his hart, that if the people ſhould (as they were wont) goe vp to Ieruſalem to worſhip God there; their harts would turne from him to Solomons ſon who reignd

" 1 *King.* 12. 26. *&c.*

reigned in that place, and so they would kil him. Being fraught with this fear, and void of faith; he thought to prevent these evils, by setting vp a place of Gods publick worship, in his own dominions. And knowing that the people would not easily be drawn to a new religion, he retayned a shew stil of the old; not altering any article of the faith, nor yet many of the external rites; but as in Ierusalem ther was a Temple and altar and other outward signs of Gods habitation with his Church: so would Ieroboam in Israel, make temples & altars & signs of Gods presence, that his people mought serve him there. Then † made he two calves or oxen of gold, and set one at Bethel, another at Dan, with houses and altars and other like furniture, and sayd to the people, * It is too much for you to

† 1 Kin. 12. 28. &c.

* vers. 28.

to goe up to Ieruſalem, behold thy Gods (o Iſrael,) which brought thee up out of the land of Ægypt.

4. The changes and corruptions which he brought into Gods worſhip, were cheifly theſe. Firſt of the place, which God had † choſen to be at Ieruſalem: but Ieroboam would have * at Dan & Bethel. Secõdly of the ſignes or teſtimonies of the divine preſẽce; which at Ieruſalem was by Gods ovvn ordinance, " the ark of the covenant, with the glorious golden Cherubims wheron he ſate, & from which his voice had been heard; but at Bethel and Dan, by Ieroboams deviſe, †' were bullõks or calves of gold. Thirdly of the tyme; for the feaſt of Tabernacles appointed of God *' to be kept the 15. day of the ſeventh moenth; Ieroboam put off vntil the

† 2 Chron. 7. 16.
* 1 King. 12.29.
" Exod. 25 10.--22. Num. 7.89 Pſal. 80. 1.
†' 1 King. 12.28.
*' Levit. 23.34.

the 15. day of the eight moneth. † 1 King.
Fourthly of the perſons admin- 12. 32.
ſtring the holy things; which by
Gods authoritie * were Aarons * Num. 18
ſons, & their brethren the Levites: 1. 7. Deut.
but by Ieroboams diſpenſation, 10. 8.
‡ were of other parts and loweſt ‡‡ 2 King.
of the people. Theſe things be- 12. 31.
ing †‡ conſulted of, and agreed †‡ verſ. 31.
upō by the King & ſtate, the peo-
ple of Iſrael yeilded unto, & prac-
tiſed accordingly; ſhewing their
prompt obedience and devotion,
in going *‡ becauſe of the one, *‡ verſ. 30.
even to *Dan* a city in the utmoſt
part of all the land. Thus ſynned
Ieroboā, & made Iſrael to ſyn; &
it ‡‡ turned to ſyn vnto his houſe, ‡‡ 1 King.
even to root it out and deſtroy 13. 34.
it from the face of the earth.

5. Againſt this innovation, there were ſome that preſently roſe up, refuſing to folow the religion of the King; eſpecially the Preiſts

and Levites, (according to the
†Deut. 33. 10. charge they had † to teach Iaakob Gods judgments and Israel
* 2 Chron. 11.13. his law,) * resisted the superstition, and put the people in mind of their dutie; which Ieroboam
“ vers. 14. perceiving, “ put them from
†c 2 Chron. 13.9. their office, and †c drove them out of his realm. Some also there
*c 2 Chron 11. 16. were of *c all the tribes of Israel, that hearkning to the whole some doctrine of their ministers and folowing their good example, left their own country, & resorted to Ierusalem, so strengthning the kingdom of Iudah. Thus was there a controversie among the people, about these the Kings ceremonies; some counting them novelties & profane superstitions, others (and they the many,) esteming them laudable, and well fitting their state. But the men of Iudah reproched them for this, as having

having † forſaken God, and made *them golden calves for Gods,& doon many like abominations. The Lord alſo vſed other means to draw the King and people to repentance, by the admonition "of a Prophet, confirmed by miracle; by ſtriking dead Ieroboams arm, and healing it agayn; and by †' taking away his beloved ſon Abijah. Theſe things though they could not but trouble both King and people, yet could they not prevail to bring them to repentance; for Ieroboam had many things to ſay for himſelfe, and much could he colour his nevv coynd religion, anſvvering the obiections that vvere made againſt them, by this or the like apologie.

† *2 Chron. 13. 11.* **verſ. 8.* "*1 King. 13. 1. 2. &c.* †' *1 King. 14.*

6. I SEE my courſe, (ô men of Iſrael,) to be much ſuſpected if not vvholly miſliked

of many; ſome thinking my ceremonies to ſavour too rankly of hethen ſuperſtition; ſome charging me plainly vvith flat apoſtaſie and forſaking of God. But hovv farr off I am from all ſuch impietie, (hovvever it pleaſe men to miſtake my meaning, and pervert my actions,) I hope to manifeſt unto all indifferent perſons. Chiefly ſith that I have neyther ſpoken nor doon againſt any article of the ancient faith, nor changed any fundamental ordinãce of religion, given us by Moſes; but worſhip with reverence the God of my fathers, & love him (as I am taught) † with all my hart and with all my ſowl, cleaving unto him alone who is my life, & the length of my dayes. Other Gods of the nations I utterly abhor, with all their impure rites and ſervices; and if any ſhall now or hereafter decline to ſuch abomination,

† *Deut. 6. 4. 5. and 30. 20.*

abomination, I truſt we ſhall ſhew † the zele that we have for the Lord our God, againſt all their impietie. The alteration that I have made, is in matters of circumſtãce, things merely ceremoniall; wherof there is no expreſſe certayn or permanẽt law given us of God; & which are variable as time place and perſon give occaſion; and ſuch as good Kings have changed before me; and have been blamleſſe.

† 2 King. 10. 16. 29.

7. And firſt for the place where God is to be worſhiped, which many now would have at Ieruſalem onely; I find the practiſe of our Patriarch Abraham and the fathers folowing, to be farr otherweiſe. They ſacrificed to God, as occaſion was offred in every place they came; in * Shechem, and in this " Bethel; in the †' plain of Mamre, and in *' Beerſheba: ſo this ſuperſtition of tying God to

* Gen. 12. 8.
" Gen. 35. 7
†' Gen. 13. 18.
*' Gen. 26. 25.

one place was not hatched in their dayes. After this when our fathers came out of Ægypt, they † offred ſacrifices in the wildernes; & being come into this land, in how ſundry places of it have they ſerved God? at * Shilo the tabernacle and ark was many dayes, & all Iſrael ſacrificed there. Again at " Kirjath-jearim the ark had abiding twenty yeares; and there men ſought the Lord: and after that, in †' other places many. But when David was King, he removed the ark *' to Ieruſalem; and the tabernacle vvhich Moſes had made, he left in a hie place ',' at Gibeon: and thus vvere there tvvo places of publik vvorſhip at one time; and Solomon ſacrificed † in them both. And ſhall vve novv grovv ſo ſuperſtitious, as to bind God to any one place? Nay, this all is the Lords land, and his eyes

† *Exod.24 5.*

* *1 Sam. 1. 3. &c.*

" *1 Sam.7. 1.2.*

†' *1.Sam. 21.1.6.&c.*

*' *2 Sam. 6. 12. &c.*

', ' *1 Chron. 21. 29.*

† *1 King.3 4.15.*

eyes ar in every part of the ſame: and it is not ſo material vvhere vve doe vvorſhip, as vvhom vve vvorſhip, and vvith vvhat affection; for our God is neer in all times and places, to all that cal upon him in truth.

8. But it vvil be ſayd, that Ieruſalem is the place vvhich God hath choſen; promiſing unto Solomon † to put his name in the Temple there for ever, and that his eyes and hart ſhould be there perpetually. I anſvver, the promiſe and covenant vvas conditional, if Gods * ſtatutes and judgments vvere obſerved: for if they ſhould turn avvay, and "ſerv other Gods, God ſayd † he vvould caſt out of his ſight, that houſe vvhich he had hallowed for his name; & it ſhould be an aſtoniſhment and a hiſſing to all that paſſe thereby. And ſee vve not hovv Solomon forfeited his

† *1 King. 9. 3.*

* *verſ. 4.*

" *verſ. 6.*

† *verſ. 7. 8.*

† 1 King. 11 4. his bonde? His wives † turnd his hart after other Gods; he folowed
* vers. 5. * *Aſhteroth*, and *Milcom*, *Chemoſh*, and *Molech*, and other abominati-
" vers. 7. ons of the gentiles, and " built them hie places: for which his wickednes God was angrie, and hath rent his kingdome from his ſon, & given it to me. Look to Gods place
†" 1 Sam. 4 Pſal. 78. 60 &c. which was in *Shilo*, †" where he ſet his name at the beginning; and ſee what he did to it for the ini-
*" Jer. 7. 12 14. quitie of Iſrael: even * ſo wil the Lord doe to that houſe in Ieruſalem wherevpon his name is caled, wherin alſo they truſt. Example ſee in the rent of the kingdom; for at the ſame time when promiſe was made to dwel in that howſe for ever, God promiſed " alſo to
"" 1 King. 9 3. 3. ſtabliſh that throne of Solomons for ever: how be it, already the throne is thrown down, and moſt of the realm committed to me. As

is the

is the one, doubtleſſe ſo is the other; no ſanctity remayneth in the place ſo polluted with idolatrie: the holynes is gone.

9. And now that this *Bethel* where I build a houſe to our God, is the place which he hath choſen to dwel therin; we may boldly ſay: for it is moſt renoumed, the cheife & ſupereminent place in the land. They boaſt in Ieruſalem, how their Temple ſtandeth upon mount † *Morijah*, wher Abraham our father * offred his ſon Iſaak (a type of the Meſſiah) for a ſacrifice to God: we alſo can glory, how Iaakob our Patriarch ſaw in this our place, a “ ladder that reached from earth to heaven, by which the Angels of God went up and down; a type alſo doubtleſſe of our Meſſiah to come, by whom as by a ladder we ſhal get vp to heaven, whom †ᶜ all the Angels of God

† 2 Chron. 3. 1.
* Gen. 22. 2. &c.
“ Gen. 28. 12.
†ᶜ Pſal. 97. 7.

God ſhal worſhip when he com-
eth, and ſhalbe ſeen to aſcend and
deſcend upon him. Here God ap-
† *Gen. 28.* peared to our father Iaakob, † pro-
13. 14. miſing him the land, and heyres to
poſſeſſe it. He then acknowled-
* *verſ. 16.* ged how * the Lord was in this
17. &c. reverend place, that it was no o-
ther but the *houſe of God*, and the
very *gate of heaven*, and therevpon
gave it a new name *Bethel, Gods*
houſe; whereas at the firſt it was
‡ *verſ. 19.* ‡ caled *Luz*; yea Iaakob vowed
that at his ſafe return, the ſtone
which here he had ſet up for a pil-
†‘ *verſ. 22.* ler, †‘ ſhould be Gods houſe. And
this his devotion was approved of
God, who expreſly commanded
*‘*Gẽ. 35. 1.* him *‘ to dvvel in Bethel, and
&c. make him an altar here; vvhich
he performing, God graciouſly
accepted, & appeared agayn vvith
nevv promiſes in this place, vvher-
upon the name vvas agayn confir-
med

med to be Gods houſe or † *Bethel.* † *verſ.* 13
Thus having ſo venerable antiqui- 14. 15.
ty on our ſide, can any man doubt
but it is more ſafe to vvorſhip here
at Bethel, a place ſanctified of old,
& ſo ſince continuing: then at Sió,
of late ſo fovvly polluted by So-
lomons groſſe idolatry.

10. And me thinks the remêm-
brance of that late impietie, ſhould
keep men from doting ſo on that
place; for it is much to be feared
Rehoboam vvil ſet vp ere long his
fathers religion, vvho folovved
ſtrange Gods; ſeing he vvalketh al-
ready in his evil vvay of oppreſſing
the people, and * could not be * *1 King.*
brought to eaſe them at all of any 12. 3. 4. 13.
taxe or burden, vvherevvith his fa- 14.
ther loded them. As he folovveth
his father in ſynning againſt the
people, ſo is he like to doe in ſyn-
ning againſt God. For loe the hie
places vvhich Solomon builded
for

for Aſhteroth and Chemoſh and Milcom the idols of the hethen † are left ſtanding ſtil, even before Ieruſalem and on the right hand of the mount of corruption, and all like there to continevv. Which vvherefore is it, but for a ſnare to the people, that they may fal agayn to the former ſyn?

† 2 King. 23. 13.

11. I novv being King, doe hold it my dutie to keep all my ſubjects from ſuch danger of idolatry; and to look that the true God be ſerved in my kingdome, leaſt men eyther grovv prophane, or turn unto vanities. For to goe to Ieruſalem, it may prove perilous; ſure it is * overmuch for the people that dvvel a far off; and ſemeth to me altogither vnreaſonable. For may and ought not every Prince and people to ſerve God in their ovvn country? vvas ther any before me, that mought not doe it;

* 1 King. 12. 28.

and

and am I more in bondage then all? Beſides, who knoweth not the grudge that Rehoboam hath againſt us, whom of late † he would have warred with, if God had not ſtayed him? Why, he counteth me and my people * rebels; and if he can get me within his dominion, he wil ſurely cut off my head, and the heads of many moe. And doth God, (who " deſireth mercy rather then ſacrifice) require of men thus for to run vpon the ſwords point, and endanger their lives without cauſe, and onely for a circumſtance of place? I am not ſo weak of judgment, as to think it; neyther wil I be ſo unwiſe as to hearken to theſe Levites, who kindle the fyre of contention among my ſubjects, and teach that we all muſt goe up to Ieruſalem, or els we may offer no ſacrifice to God. Beleev them that lyſt;

† 2 Chron. 11. 1–4.

* 2 Chron. 13. 6.

" Hoſ. 6. 6.

I have otherweiſe learned the truth of the law; and truſt we ſhall ſo ſerv the Lord at home, as wil pleaſe him wel ynough.

12. For the worſhip that here we perform unto God, is (for the ſubſtance) the ſame that himſelfe commaunded by Moſes. We † 1 King. 12.28. ſerv the ſame God † that brought us up out of the land of Ægipt: & * Exod. 20.2.3. this is * the firſt and the great commaundement on which all other doe depend; the keeping whereof, "Pſal.81.8.9.10. hath the promiſe of reward. We offer the ſacrifices of beeves and of ſheep, we burne incenſe, pay firſt fruits and tithes of all we poſſeſſe; we obſerv all the ordinances that our fathers have kept ſynce the world began, and God hath cõfirmed in his written law for ever. We hold the main article of our *Meſsiah* to come and of redemptiõ from our ſynn

by

by him; by which faith our ance-
fors have pleaſed God: and vnto
his he leadeth us in his law. In
his faith offer we according to the
aw, * bulloks for attonement & * *Levit. 4.*
forgivnes of our ſynns; a ſhadow *4. 13. 14-20*
nto us of our Meſſiah, who ſhal-
e led as an oxe to the ſlaughter,
& purge our iniquities by his own
blood. In teſtimony of this true &
catholik faith, I have made theſe
bulloks † of gold, (ſimilitudes of the † *2 King.*
greateſt ſacrifices,) as repreſẽtatiõs *12. 28.*
of that our true ſacrifice, the pro-
miſed Saviour whom we exſpect.

13. If here it be ſayd, we doe
gainſt God, in making theſe gol-
den figures; becauſe he forbiddeth
graven images to be made: the " *Exod. 20*
nſwer is eaſy, Gods meaning is
ot to forbid all images ſimply,
ut onely idols that have divine
worſhip doon vnto them. Such as
was that Calfe which our fathers

† made in the wildernes: for th
* worshipped the molten ima
it selfe, (not God by the image
but made them " *Gods of go*
which was against the expre
† words of the law; yea th
were so grosse, as they turned hi
*' their glory, into the similitu
of a bullok that eateth grasse; a
',' *forgat God* their saviour, whic
had doon great things in Ægy
for them. But God forbid, a
farr be it from us (good peopl
that we should thus doe. W
worship not the images of o
bulloks here, any more then w
worshiped the images of the Ch
rubims, and other resemblance
in Solomons temple: but we wo
ship God, and him onely doe w
serv, even † the God that broug
us out of Ægypt, not any othe

14. Yet some are so hard
prejudiced against me, as they spa

† *Exod.32.*
* *Psal.106 19.*
" *Exod.32 31.*
† *Exod. 20.23.*
*' *Psal. 106.20.*
',' *vers.21.*
† *1 King. 12.28*

ot to say, I † have made you † 2 Chron.
hese golden calves for Gods; and 13. 8.
hink that I give the honour to
em, that is due to the eternal &
lessed God himselfe; because (for
oth) I sayd, * *behold thy Gods ô* * 1 King.
srael. But were I so minded; I 12. 28.
ould be in deed more brutish
en a calfe my selfe. What, should
deny the creator of the world; the
God of all our fathers; the won-
ers wrought for us in Ægypt &
ther places; & turn to these ima-
s which are made with mens
nds, and think them very Gods?
arr be such a grosse conceipt,
om every true Israelite. Nay, if
should have attempted any such
ing, would you not have stoned
e? And as for my speach in cal-
ng them *Gods*, who is ther so
mple that knowes it not to be fi-
urative, and very familiar to eve-
mans ears? I am not the first,

that thus hath ſpoken, our fathers before me uſed often ſuch phraſes. When the Angel of God appeared unto Abraham, he caled the place † *Iehovah-jireh*, that is, *The Lord ſeeth*. Iaakob built an altar, and caled the place, * *The God of Bethel*, Moſes himſelfe made an altar in the deſert, and named it ‘‘ *Iehovah Niſsi*, that is, *The Lord my banner*. Yet none of us, I trow, doe think that they eſtemed theſe places or altars, to be properly Gods. The Ark is caled †‘‘ *the glorie of Iſrael*; the *‘‘ *ſtrength of God*; the ‘‘ *King of glorie*; and (what can be layd more) *the* † *holy Lord God*. The lamb is caled * the Lords *paſſeover*; and many ſuch like ſacramental ſpeches, have we & our anceſtors been accuſtomed unto. What if I ſhould cal the paſchal Lamb, our Meſſiah; becauſe it is a type of him: or the

† *Gen.* 22. 14.

* *Gen.* 35. 7.

‘‘ *Exod.* 17 15

†‘‘ *1 Sam.* 4 21.

*‘‘ *Pſal.* 78. 61.

‘‘ *Pſal.* 24 7.

† *1 Sam.* 6. 20.

* *Exod.* 12. 11.

Mann

Manna which our fathers did eat, and water which they drank out of the rock; the body and blood of our Messiah: should I for this be suspected of idolatrie? My enimies mought be ashamed thus to cavil, and calumniate my honest actions, who have made these visible signs, for to serv the true God by; and to be but as testimonies of his presence here.

15. And that this is lawful, the law it selfe wil shew: which intendeth not the prohibition of all images, but the abuse of them as idols; for so it is written, † *thou shalt not bow down to them nor serv them*; wherby God explaneth his mind, which is, that we should make no graven images for *to worship them*; but to worship God by them, where is that forbidden? Nay the contrary is evident; for have we not worshiped God in Ie-

† Exod. 20. 5.

ruſalem and other places, by i-
† Exod. 25. mages? What are the † golden
18. &c. winged *Cherubims* vpon the ark,
but images by which both we and
our fathers have honoured God.
And if any obiect, that theſe were
made by Moſes at Gods com-
mand; but none els may be made
by any other: let him look into
Solomons temple builded but the
other day, and there he ſhal find
* 1 King. * two new Cherubims of great
6. 23. &c. and high ſtature, whoſe wings
reach from one end of the holy
place to another; and beſides theſe,
‖ verſ. 29. all the ‖ walls of the temple are
full of ſuch figures. Perhaps ſome
will ſay, it is tolerable to have the
ſhape of Cherubims, as being fi-
†‖ Gen. 3. gures of †‖ Angels; but any other
24. forms, eſpecially of beaſts, is utter-
ly vnlawfull. Well, how ever the
law forbiddeth to make the likne
*‖ Exod. 20 of *‖ things in heaven, as of
4. things

things in earth, and ſo the Angles may no more be pourtrahed then beaſts or birds: yet to take away ſcruple, I referr you to Solomons † twelv oxen or bulls of braſſe, which bear up that molten ſea which ſtandeth at the dore of the temple for the Preiſts to waſh in: alſo to * the Lions, bulls and Cherubims wrought vpon the ten brazen baſes of the cauldrons, wherin the work of the burnt offrings "" is waſhed and clenſed every day. If Solomon in his temple, mought make bulls of braſſe, is it a ſyn for me to make ſuch of gold? Tuſh, theſe are but the cavils of theſe puritan Preiſts and Levites, that of a ſtomach and refractary mind will not be conformable to my ceremonies; whom therfore I mean †" to drive out of my countrie, that they trouble my people no more.

† 1 King. 7 25.

* 1 King. 7.29.

"" 2 Chron. 4.6.

†" 2 Chron. 13.9.

16. Yet wil I doe my beſt, to ſatiſſie them ere they goe, in whatſoever they can ſay againſt me. To proceed therfore to the *time*, (an other circumſtance which they object, for want of more weighty matter;) they think it much that I have proroged the feaſt of Ta-
† *1 King. 12 32.* bernacles, vntil † the 15. day of the 8. moneth; becauſe it is appointed by Moſes to be kept
* *Lev. 23. 39.* * the 15. of the 7. moneth. Herein thy ſtil doe but ſtrayn out a gnat: for ſo the thing it ſelfe be obſerved, what ſkilleth it for the change of the moneth? The feaſts were made for men, not men for the feaſts; and if we keep them in any meet and commodious time, it pleaſeth God wel ynough: which I wil further ſhew by the law it ſelfe. When our fathers came out of Ægypt, they kept by Gods commaundement the paſchal feaſt

vpon

† vpon the 14. day of the first moneth; and this was enacted to be an ordinance * for ever. After, it fel out, when a passcover ‘ was kept in the wildernes, that certayn men †‘ defiled by a dead man, could not keep it by reason of their uncleannes, and came vnto Moses to know what they should doe. He could not tel, *‘ til he had asked the Lord. Then God spake and sayd, ‘,‘ If any of you, or your posteritie, be unclean, or in a journey, let him keep the Pascha in the 14. day of the second moneth. Behold here how God explaineth his own law, shewing that he respecteth not the moneth, as though ther were any holynes in it; but if the feast were kept, though a moneth after, (vpon just occasion,) it should be acceptable. For asmuch then as we have so pregnant an example of occasional

† *Exod. 12.* 6.
* *vers. 24.*
‘ *Num. 9.* 1.—5.
†‘ *vers. 6. 7*
*‘ *vers. 8.*
‘,‘ *vers. 10.* &c.

occaſional changing the time without any ſyn: me thinks theſe men are too too preciſe; that condemn me, who vpon juſt occaſion, and adviſe with others, have deferred this feaſt, a moneth longer then ordinarie.

17. It may be theſe men, make queſtion of my authoritie, and think me not the lavvful ſupreme governour, under God, of the Church; or that my primacie bears me not out to alter ceremonies or circumſtances in religion: but this I can ſufficiently clear. For I have my kingly office from God the king of kings; † he appointed me herevnto by his prophet, and choſe me * by his people. I am not inferiour to any Prince that hath been before me. What though I be not born of kingly blood: neyther vvas David. And vvhat though Solomon and

† 1 King. 1. 29. &c.

* 1 King. 2. 20.

Rehoboam

Rehoboam his ſon, were poſſeſſed of the crovvn before me: ſo vvas Saul and Iſhboſheth his ſon poſſeſſed of it before King David. But God for Sauls ſyn, † gave the kingdom to David his ſervant, and no man doubteth of his lavvful title: ſo God for Solomons ſyn, * hath given this kingdom to me his ſervant; and my title is juſt. Neyther goe I beyond my line; I am content vvith my ten tribes, let Rehoboã have the reſt. Novv being your lavvful Prince, ô Iſrael, it lyeth me upon to ſee the Church ordered, as vvel as the common vvealth; to make lavves (not contrary to the lavves of God,) for the holy and peaceable goverment of you; to take heed you fall not to Solomons idolatrie, or folovv other Gods. Things ſubſtantial & fundamental, I vvil in no vveiſe change: circumſtances of things, and

† *1 Sam. 12. 28.*

* *1 King. 11. 31.*

and ceremonies, I may freely change, for they ar not permanent or perpetual.

18. And herein I can assure my selfe and others, by example of DAVID the beloved of GOD, † commended to me for his holy walking and upright administration. He ordred many things in the service of God, otherwciſe then he had expresse warrant for, in the written law. He removed the ark, * from Kirjath-jearim to Ierusalem. He appointed " instruments of musik, cimbals, and vials, and harps &c. wherof ther is no mention in Moses law. He †' distributed the Levites into their orders & offices, making some singers, some porters, some assistāts to the Preists: yea and *' the sacrificers he set in 24. classes or courses; and wher shal we find these things warranted in the law? If David then our wor-

† 1 King. 11 34. 38.

* 1 Chron. 13. and. 15.

" 1 Chron. 16. 4. 5. &c.

†' 1 Chron. 23. and 25.

*' 1 Chron. 24.

thy

thy predeceſſor, did thus order the Church, and alter the ceremonies, by his regal authoritie: may not I, which have equal power in my dominions doe the like? And Solomon his ſon, before he fel frō the true God to idols, did many things othervveiſe thēn is vvritten in Moſes; & God did allovv them. In his famous temple he had † ten golden candelſtiks, and ten tables; vvheras God by Moſes, ordeyned of ech * but one. In ſted of one Laver that Moſes made to vvaſh in, Solomon made " ten caldrons; beſides that other veſſel, vvhich for the hugenes of it, is caled †' a ſea: vvith many other differences, vvhich vvho ſo compareth his vvorks vvith Moſes vvritings may eaſily perceive. Theſe Preiſts of Levi are much to be pitied, that urge ſo the letter of the lavv, vvhich I think they underſtand not. They ſay

† 2 Chron. 4. 7. 8.

* Exod. 26 35.

" 2 Chron. 4. 6.

†' verſ. 2.

† Deut. 4. 2 say it is written † *ye shal put no thing to the word which I comman you, nor take ought therfrom*, bu they mind not how this intendeth matters of faith, & doctrines fun- damental, vvhich I vvillingly grant may in no vveise be corrupted: but ceremonies are variable, and circumstances may be changed upon every iust occasion, as be- fore I have proved, and the prac- tise of my godly predecessors doth approve. Accordingly mean I to retayn my liberty, and mainteyn my prerogative royal.

19. It resteth to be scanned, how we shall doe for Ministers, if the Preists of Levi be put away. And for this I * am reproched as violating the law; wheras neces- sity constrayneth me to take other order. I know that Aarons sons are appointed by law, to doe the Preists office: but the power is in

* 2 Chron. 13. 9.

the

the Church of whom they had their authoritie; and mought stil administer, if they were not so scrupulous. It is then their own fault that they are deposed, and be it vpon them: for we will serv God, as did our fathers, before these Aaronites injoyed the Preisthood. I find that of old, the Patriarchs † Abraham Isaak and Iaakob, offred sacrifices themselves, even then when Melchisedek * the Preist of the most high God lived in the land. I find agayn how Moses did send " yong men of the children of Israel to offer burnt offrings and peace offrings to the Lord. How ever therfore for order sake, this work was committed to the sons of Aaron, yet hold I it not to be of necessity to salvation, or of the essence and being of a true sacrifice, that an Aaronite must offer it. But seing all the Lords people are holy,

† *Gen. 12. 8 and 13. 4. 18. &c*

* *Gen. 14 18. 19.*

" *Exod. 24 5.*

† Exod. 19. 6. yea a † *kingdome of Prieſts* as the Lord caleth them in his law: they may (no doubt) being duly ſanctified and conſecrate therto, offer acceptable ſacrifices vnto God. And hereof I wil have care, that none ſhall adminiſter * but ſuch as are conſecrate; but I wil not debarr "" any, be he of what tribe ſoever, if he be fit otherweiſe. As for theſe refractary miniſters the Levites, I wil revenge me of them, for they are the troublers of the ſtate, the boutefeus that ſet on fyre all the country. For loc how many people †ᶜ of all the tribes of Iſrael, are ready to leav the land, and run to Rehoboam in Ieruſalem. Theſe men are the cauſe of all this ſtur & faction: their doctrine impeacheth my ſupremacie, and diſturbeth the peace of the Church. Wherefore as Solomon *ᶜ caſt out Abjathar from being Preiſt unto the Lord,

* 1 King. 12. 31.

"" 1 King. 13. 33.

†ᶜ 2 Chron. 11. 16. 17.

*ᶜ 1 King. 27.

becauſe

because his hand was with Adonijah: I also by like right, † wil cast out these Preists of Levi, whose hands ar with my enimy Rehoboam. So rest and peace shalbe vnto myselfe, and to my people. † 2 Chron. 11.14.

20. Yet a few words more, of the evēts that are happened; which in their simplicity many doe mistake and abuse against me. The Prophet * that came out of Iudah to Bethel, and gave there a signe; made some for to think, I had synned in deed. My selfe, I cōfesse, was somwhat moved when I felt " my arm withered: but seriously weighing things after, as they were, I stayed my thoughts. For first, he came but as any false Prophet, (if God so permitt,) may come at all times; I mean, with sign and wonder, but without word of truth, to convince the conscience. He † cried against the altar: but * 1 King. 13. 1.

" vers. 4.

† vers. 2

shewed no law of the Lord to condemn it. He threatned destruction; but who knowes when the day shall come; for no time was set down; that men may be held with continual exspectation. I find in the
† *Deut. 13.* law, that a † Prophet may arise,
1. 2. &c. giving a sign or wonder which shall come to passe: and yet his doctrine may be abhominable, and God
* *vers. 4.* therby * proveth the harts of his people. The enchanters of Ægipt
" *Exod. 7.* " could also doe miracles even like
11. 12. unto Moses: yet were they no Ministers of the Lord. What then though this falser had power to doe great things, & therupon was hired by the King of Iudah to come preach against me, and seduce my people: no wise man will rest on coûterfeit miracles, but will settle his hart on the law of God; which that Prophet could not convince me with all (for then I had

yeilded)

yeilded,) but ſought to get credit by abuſing that power, which God did permitt him to have for my trial. The abuſe of Gods name can not long goe vnpuniſhed, for it is a great ſyn: neyther ſcaped this Prophet due vengeance for his crime; but as he went homeward, he was ſlayn † by a Lyon. Wel worthy end, for ſuch as diſſemble the meſſage of the moſt High. How ever therfore ſome think of this matter, I am not perſwaded he was a man of God, that came to ſo fearfull a death. † 1 King. 13. 24.

21. But the death * of mine own ſon Abijah, ſate neerer me, & made me look narrowly into mine actions, til I found in deed wherof to reſolv. I ſent myne own wife "to Ahijah the Prophet for counſel about him: but the cholerik old man †" would not ſuffer her to ſpeak, but breaking out into heat * 1 King. 14. " verſ. 2. †" verſ. 6.

and menaces, gave her an anſwer before ſhe aſked. It is eaſy to ſee his partial affection; he leaneth toward Iudah, and ſpeaketh with bitternes againſt me, that never did him hurt. And were it in deed that I had offended; my fault mought be ſhewed me in love and meeknes: which would better beſeem the Prophets of God, then this their diſtempered cariage. And what was the cauſe, why he did ſo threaten me? even the common calumnie that the Iewes doe give out, for he ſayd, † *I had made me other Gods*: but how falſe this is I have ſhewed before; and it became not his gray head to beleev ſuch reports, and condemn me unheard: I have not forſaken the Lord my God, but the thing is miſtaken by the * blind Propher, who diſcerneth no better my actions, then he can doe colours. My

† *verſ. 9.*

* *verſe. 4.*

ſon

ſon is dead and gone, for his day was come; if he were cut off before the time, it was rather for his vice then for his vertue. The Prophet ſayd ther was † *ſome goodnes found* in my ſon, towards the Lord God of Iſrael; and therfore he muſt die. But dooth the Lord uſe ſo to reward them that are good before him? It is ſayd in the ſcripture of wicked men, that *they* * *ſhal not live out halfe their dayes:* yet now this yong mans death is brought as an argument to prove he was godly. Ahijah, I perceiv, is too old to be a " Seer any longer; els could he not have been ſo much overſeen in this his new doctrine. Gods law †' biddeth children to honour their parents, that their dayes may be long in the land; but this my child had his dayes ſhortened; doubtleſſe for diſobedience. My other ſons *' conſented

† *verſ.* 13.

* *Pſal.* 55. 23.

" 1 *Sam.* 9. 9.

†' *Exod.* 20

*' 2 *Chron* 11. 14.

ſented to that which I did about religion; and they live and proſper: he onely would be more preciſe then his brethren, and his honour is layd in the duſt. Thus ſee I in my houſe the proverb fulfilled, † *The fear of the Lord increaſeth the dayes: but the yeares of the wicked ſhalbe diminiſhed.* For which I lament, through fatherly affection, but am nothing moved to leav my religion; nay rather theſe judgments confirme me therin, for I ſee how they that ſpeak againſt it, are cut off. Yea God himſelfe hath been my protectour, and withheld * by his Prophet, my enimies of Iudah from fighting againſt me. On him will I lean, and truſt in his name; being fully reſolved not to alter my courſe, but I & my people to continue as we are, vntil we lye down in peace.

† *Prov. 10. 7.*

* *2 Chron. 11. 2, 3, 4.*

Chap.

Chap. IIII.

A CONVICTION OF Ieroboams impietie.

THese and the like pretenſes many, Ieroboam could allege for to juſtifie his cauſe; wherin was onely ſhew, but no weight of truth. Yet ſuch is mans corruption, as he wil admitt of any colour, rather then leav the ſyn that he affecteth: and being in high tranſgreſſion of the law, wil bear himſelfe upon the law, as if it made for him in his iniquitie. But as David prayed God, that he would † not encline his hart to word of evil, to ſet himſelfe to pretend pretenſes (or forge excuſes) in wickednes, with men that work iniquitie: ſo need we all continually to aſke of God this grace; for as of Adam we have lerned to ſyn, ſo alſo for to hide and cloke our

† *Pſal. 141. 4.*

our ſyn, and cover our nakednes, though it be but with figleaves. That may be ſeen in Ieroboam here.

2. For he not having faith in God, nor reſting on his promiſe, (who would † be with him and build him a ſure houſe as he had builded for David if he did that which was right in his eyes:) gave himſelfe to policie, and folowed the wiſdome of this world, (which is * fooliſhnes with God;) wherby he fel into vanitie, altered and innovated the ordinances of religion, to the ruine of his houſe and of his people.

† 1 King. 11. 38.

* 1 Cor. 3. 19.

3. The plea how he reteyned the grounds of true religion, and varied but in ceremonies, came out of Satans ſchole, wher Gods commands are wont to be extenuate. The Lord required of his people, entire obedience " to all and e-

" Deut. 27 26.

very

very of his ordinances, among which nothing was to be neglected, nothing to be counted light or litle: for whoso breaketh † one of the least of his precepts & teacheth men so, he shalbe caled the least in the kingdom of heaven. The lightest matters in mans account, and circumstances that he presumes to violate; have in Gods administration procured heavy doom. As, for the *place* of publik worship, it was enacted, that whosoever brought not his sacrifice to the dore of the Tabernacle of the Congregation, but offred it other where * blood should be imputed to that man, and he should be cut off from among his people; yea such oblations were esteemed of God, as offred " unto Divils. Likewise for the *time*; though the Lord †' dispensed with the unclean and travelers, for keeping the

† *Matth. 5. 19.*

* *Levit. 17. 3. 4.*

" *vers. 7.*

†' *Num. 9. 10.*

Passeover

Passeover: yet if any were clean, and not in journey, and neglected to keep the feast in the 14. of the first moneth; that person was † to be cut off from among his people, because he brought not the offring of the Lord in his due season. And for the *Persons* that should minister before God; if any that was not a Levite, and of Aarons line, did minister at the altar, * he was to be slayn. Therfore Korah (though a principall Levite) was killed of God, and all that took his part: " for presuming to doe the Preists office, wherunto he was not caled. Such was the severitie of God against the synns, that Ieroboam and his folowers, have made so leight of.

† *vers 13.*

* *Num. 18 3. 7.*

" *Num. 16 9. 10. 32. 35*

4. Nadab and Abihu the sons of Aaron, being newly entred into the Preists office, (wherto a many particular observances were annexed

ed,) failed but in one point, taking ſtrange or commune fyre to burn incenſe, in ſted of hallowed fyre from the altar; and behold † a fyre went out from the Lord, and devoured them. When the ark of God was in tranſporting to Ieruſalem, upon a cart, and the oxen ſhaking it, endangered the overthrow therof: Uzza a Levite that guided the cart, of a good intent to help the ark, put forth his hand to hold it; * but the wrath of the Lord was kindled a gainſt him, and he ſmote him that he died there, becauſe he layd his hand upon the ark, which vvas not lavvful for him to doe; God having charged the Levites, " not for to touch the holy things, leaſt they died. The men of Bethſhemeſh, (a citie † of the Preiſts) vvhen the ark of God came home unto them out of the Philiſtims land, becauſe they

† *Levit. 10 1. 2.*

* *1 Chron. 13. 7.-10.*

" *Num. 4 5.--15.*

† *Ioſ. 21.4 16.*

they looked into the ark, (vvhic
† Num. 4. 20. by lavv † they mought not doe;
the Lord * slevv of the people o
* 1 Sam. 6. 19. that citie, fiftie thovvsand men an
threeskore and ten. So gealou
hath God been for the transgres
on of every rite and circumstanc
of his lavv: that all mought lear
to dread him, and have care of hi
commaundements. Here vvas n
place found for those distinctions
of mortal synns and venial; fun
damental and accidental, & othe
like quirks vvhich the Serpent an
his seed have invented, to beguile
" Ezek. 18. 20. mans hart. The sovvl that " syn-
neth shal die: and syn is every
†' 1 Iohn 3. 4. †' transgression of the lavv; the per-
son that dooth any syn vvith a high
*' Num. 15. 30. hand, *' blasphemeth the Lord,
and must be cut off from among
', ' Gal. 3. 10 his people; for ', ' cursed is every
man that continueth not in all
things which are written in the

book

book of the lavv, to doe them; and all the people muſt ſay Amen. † *Deut. 27. 26.*

5. The innovation then vvhich Jeroboam brought in by his king-ly povver, vvhat colours ſoever ſhould be ſet upon it, vvas lothſome idolatrie. His aſſembling of Iſrael into Dan and Bethel, vvas a dou-ble ſyn: a departure from God, and ſchiſme from his people. From God they departed, by leaving Sion * vvhere he loved to dvvell, and vvhich ſhould be his reſt for ever. There vvas his "face and preſence, there vvas his †c name; ther vvas his *c hart and eyes per-petually. There ‖c vvas the holy and moſt holy ſanctuary, vvith the Ark † of Gods ſtrength, the Ta-bles of the Teſtament; the memo-rials of ancient beneſits; the to-kens of his love and mercy, and myſterie of ſalvation, in the pot of Manna, the rod of Aaron, the book

* *Pſal. 132. 13. 14.*
" *Pſal. 27. 8.*
†c *Deut. 12. 5.*
*c *1 King. 9. 3.*
‖c *1 King. 8.*
† *2 Chron. 6. 41. Heb. 9. 4. 5.*

book of the lavv, the Mercy-se
the glorious Cherubims, and
† *Heb.9.23* ther like † reſemblances of he
venly things, not made by vvit
* *1 Chron.* man, but * by direction and pa
28. 19. tern from God himſelfe. So th
leaving of theſe, vvas the leavin
of God; vvherfore Iſrael novv,
" *2 Chron.* ſayd for to be " vvithout the tru
15.3. God. Ieroboams calves, made t
vvorſhip God by, vvere teachers o
†' *1 King.* lyes: being caled †' *Gods*, as re
12.28. ſembling his preſence, vvho vva
not there; and ſignifying his fa
† *Hoſ.8.13* vour, vvhich † vvas farr avvay: a
halovving the place, vvhere Satan
had his throne; and ſanctifying the
vvorſhipers, polluted by apoſtaſie
" *Heſ.12.1* Sc Ephraim vvas " fed vvith the
vvind, and folovved after the Eaſt
vvind; for the golden Gods vvhich
* *2 Chron.* Ieroboam made them, vvere * *Di-*
11.16. *vils* vnto God, and ſo eſteemed o
his ſaincts.

6. The

6. The ſchiſme from their bre-
thren, was a breach of that brother-
hood and unitie in faith and love,
wherin God had ſet the twelv
tribes of Iſrael, to grow up togi-
ther as branches of † one tree, and † *Ezek. 37.*
members of * one bodie; whoſe *17.*
abiding togither, was “ both * *Ephe. 4. 4*
good and pleaſant, but the renting “ *Pſal. 133*
aſunder, was a withdrawing †‘ to †‘ *Heb. 10.*
perdition, becauſe Gods *‘ ſowl *39.*
had no pleaſure in them, that for- *‘ *verſ. 38.*
ſook the ‘,‘ mutual gathering to- ‘,‘ *verſ. 25.*
gither of themſelves. As in the for-
mer, Ieroboam ſhewd his † foo- † *Eccleſ. 10.*
liſhnes, not knowing the way into *15.*
the citie of the Lord: ſo in this la-
ter, he added to his ſyn, doing that
which the Lord did * abhorre. * *Prov. 6.*
16. 19.

7. The pollution of the Temple,
is but a pretenſe: and the ſanctitie
of Bethel, rather in conceipt, then
in deed and truth. Solomons ido-
latry defiled himſelfe and all the

partakers; but not the tẽple, wherein it never came. Or if it had come ther, yet mought it have been purged, as † it was in dayes following. Or if it had not been purged, yet could no other place be halowed, without * the word of God: For who could put his name there, & cause him there to dwel; but "himself? It was not Solomons syn, that gave Ieroboam right to the kingdom; but the word of the Lord, in the mouth of the Prophet: neyther was it the pollution of the temple, (if defiled,) that could warrant the King, to build him another; for God was to appoint both * place and " person: and without his † word, nothing is lawful in his service. So sanctitie in *Bethel* ther was none at all; but it was * *Bethaven* the house of iniquitie. The holynes which had been there of old, was onely by relation

† 2 Chron. 29.5.15.16 &c.

* 1 Chron. 17.6.1 Tim 4.5.

" Deut. 12. 5.

† 1 King. 11 29.31.

* 1 Chron. 21.18. and 22.1.

" 1 Chron. 28.2.3.6.

† Ier. 7.31.

* Hos. 4. 15.

relation unto God that appeared,
and his word which appointed † Gen: 35. 1
n altar there; when his presence
departed, & commandement cea-
ed; it was as commune as an other
place. For this, God ordeyned an
altar of earth to be made unto * Exod. 20
him, in the wildernes, & all places 24.
wher he should cause his name to
be remembred; that at their depar-
ture it mought be defaced, not left
for superstition.

8. Ieroboams supremacie in the
ingdome of Israel, could not bear
im out in altering the ordinances
of the service of God. For he was
subject unto God, bound " to " Deut. 17
his fear,' and to keep all the words 19.
of his law, as an other man. He that
ears rule over men, must be just
fayth † the scripture,) and rule † 2 Sam. 23
n the fear of God: his hart may 3.
not be lifted up aboue his bre- * Deut. 17.
hren, nor he turn from the com- 20.

mandement to the right hand
to the left. If he were in a ſtraig
and ſaw himſelfe in danger,
ſhould ſeek counſel of God; a
not of his owvn hart, (as Saul d
of a vvitch;) for the hart of ma
is deceitful above all things; a
† Ier. 2. 13. it is a double evil, † to forſa
the Lord, the fountaine of livi
vvaters, and to dig him ſelfe pit
that can hold no vvater. If he vvou
vvorſhip God, he ſhould aſk of hi
hovv: for man is ignorant (if t
Lord inform him not) vvhat vv
pleaſe him. He left not to the diſcr
tiõ of Moſes or Solomon, (thoug
vviſe & godly governours,) any pa
or implemẽt of the Tabernacle
Temple, or any of the ſervices i
them uſed. To Moſes he told
the mountayn, * the lavves a
* Exod. 20.22. &c ſudgments vvhich Iſrael ſhou
obſerv; he ſhevved him a patte
of the tabernacle and thing
ther

herin giving him this ſtreight
harge, † *look that you make theſe* † *Exod. 25.*
things, (even * *all things,) after* *40.*
their faſhion that was ſhewed thee in * *Heb. 8. 5.*
the mount; and according to every
oint that the Lord had com-
anded, " ſo provided he the " *Exod. 39.*
ork to be made, diſpoſed of, and *42. 43.*
rdered, † *as the Lord had com-* † *Exod. 40.*
anded Moſes. *16. 19. 21.*
23. 25. 27.
29. 32.

9. David with the other Pro-
hets that aſſiſted him in ordering
he eccleſiaſtical eſtate, and provi-
ing for the temple; had their
ommandements alſo * by the * *2 Chron.*
and of the Lord; and he gave to *29. 25.*
olomon his ſon, (when he charg-
d him to build the temple) a
pattern of the porch and of the " *1 Chron.*
ouſes, cloſets, galleries and cham- *28. 11. 12.*
ers therof, (and the pattern of all *13. &c.*
hat he had by the ſpirit) and for
he courſes of the Preiſts and Le-
its, and for all the work for the
ſervice

ſervice of the houſe of the Lord, & for all the veſſels of miniſtration; the weight alſo of gold for the candleſtiks, tables, and other inſtru-
† verſ. 19. ments; † all by writing ſent vnto him, by the hand of the Lord. Thus was ther nothing left to their own wil or wiſdome: both matter & form of all things about Gods ſervice, was ſet down by God himſelfe. Yea & at firſt, when
* 1 Chron. it was in Davids hart * to build
28. 2. & 6. him a houſe; he durſt not attempt
" 1 Chron. it, without " conſent of the Pro-
17. 1. & 6. phet: and being forbidden of God, he deſiſted.

10. But Ieroboam vvould doe
† 1 King. things out of † his ovvn hart; and
12. 33. that vvas his ſyn. He took * coun-
* verſ. 28. ſel, but it vvas of men, not of God nor of his teſtimonies, vvhich had
" Pſal. 119 been Davids " counſellors: ther-
24. fore † ſhame did take Ephraim
† Hoſ. 10. 6 and aſhamed vvas Iſrael of his ovvn

counſel

counſel. He made † a houſe of hie places; but * ſpake the Lord any one vvord unto him about this matter? Nay Iſrael, (as the Prophet " ſayth) forgat their maker vvhen they builded temples: therfore † their temples were deſtroyed. He appointed places for publick worſhip at Bethel and Dan; but did the Lord * choſe them (as Moſes ſayth) to put his name there, and there to dwel? Nay, they " provoked God with their hie places, therfore their blood was powred vpon them: they † went with their ſheep & with their bulloks to ſeek the Lord, but they found him not, he withdrew himſelfe from them. He made altars * but they were unto ſyn. He made pourtratures of bulloks; but gave God him any pattern or precept, as he gave " unto Solomon? wherfore their bulloks

† 1 King. 12. 31.
* 1 Chron. 17. 6.
" Hoſ. 8. 14
† Amos. 7. 9.
* Deut. 12. 5.
" Hoſ. 12. 14.
† Hoſ. 5. 6.
* Hoſ. 8. 11
" 1 Chron. 28. 18.

† *Hoſ.8. 5* did † caſt them off; Gods anger was kindled againſt them. He made a feaſt; but in the moneth
* *1 King. 12. 33.* * which he had forged of his own hart: therfore God
" *Amos.5. 21.Pſ 8.10* " hated and abhorred their feaſt dayes, and would not ſmel in their ſolemn aſſemblies; but turned their feaſts into mourning, and all their ſongs into lamentation. He ordeyned
† *Num.17 8.* him Preiſts; but their † rods had never budded, neyther had they
**Deut.33. 8.* * *Vrim* and *Thummim* in their
" *1 King. 13.1.* breſts. Himſelfe " went up to the altar to burn incenſe; but it
† *Leuit. 10. 1.* was with † Nadabs fyre. He offred ſacrifices to the God * that
* *1 King. 12.28.* brought them out of Ægypt; but God ſpake not to their fathers, when he brought them out thence
" *Ier.7.22. 23.* " concerning burnt offrings or ſacrifices; but commanded them this, obey my voice and I wilbe your God, and ye ſhalbe my peo-

ple

ple, and walk ye in all the wayes which I have commanded you, that it may be wel with you. This God, did Ieroboam † caſt behind his back; therfore evil came vpon his houſe. He pretended caſe to the people, that they ſhould not goe ſo * farr as to Ieruſalem; but they went " even to Dan, a citie †' remote, in the furtheſt part of the land. So turned they their backs upon the *' *holy citie*, where the tabernacle ',' of God, and his dwelling was; and ſought tothe poſſeſſion of the † handmaids child, polluted of old by * publick idolatrie therin erected, and long continued: whoſe Idol, Ieroboam now reneweth, doing " evil above all that were before him. Thus Ephraim † is become a harlot, Iſrael is defiled.

† *1 King. 14. 9. 10.*

* *1 King. 12. 28.*

" *verſ. 30.*

†' *Judg. 18. 28. 29.*

*' *Nehem. 11. 1.*

',' *Pſal. 76. 2.*

† *Gen. 30. 5. 6.*

* *Judg. 18. 30. 31.*

" *1 King. 14. 9.*

† *Hoſ. 5. 3*

11. And although God ſent his Prophets " with the vvord of

" *1 King. 13. and 14.*

power, to reprove Ieroboams iniquitie; yet hardned he his hart as did Pharaoh: no threatning dismayed him; no signe or miracle drew him to repentance. But he scorned the Prophets, eluded Gods judgments, perverted his actions, and pleased himselfe in his evil way, because of his outward peace: not minding how oft times † Isa 57.1. the righteous † are taken away from the evil to come, when wicked men are * Iob.21.30 * kept vnto the day of destruction, and shalbe brought forth to the day of wrath. Yet " Prov.12 3. could not this King be " established by wickednes; his idolatrie was his overthrow; for as a harlot it † Prov. 2. 16. † flattered him with words, * vers. 17. and drew him to forget the * covenant of his God; so went he unto her " vers. 19. " and returnd not agayn, † Prov. 5. 23. neyther took hold of the ways of life; but † dying without instruction,

tion, and going astray through his great folly, when † the Lord plagued him and he was dead, Nadab his son was soon * kild in conspiracie, and after him, " all Ieroboams house, the remnant whereof, † was swept away as doung, til all was gone; the * dogs eating him that died in the citie, and the fowls of the aier, him that dyed in the feild: for the Lord had sayd it.

† 2 Chron. 13. 20.
* 1 King. 15. 25. 27.
" vers. 29.
† 1 King. 14. 10.
* vers. 11.

Chap. V.

Chap.. V.

OF THE IDOLATRIE of these times, farr exceeding Ieroboams.

IT is the manner of men to be more equal and indifferent judges of other times then of their own: the synns and synners that are past and gone, we readily blame; but though the like or worse be in our dayes, we have not eyther skill to discern, or courage to condemn them. We can easily say as did the Pharisees; † If we had been in the dayes of our fathers, we would not have been partners with them in the blood of the Prophets: and yet upon every occasion we are also readie, to * fulfill the measure of our fathers, walking in their synns, resisting, blaspheming, persecuting all

† *Math.23 30.*

* *vers.32. 34. 35.*

all that ſpeak againſt us for ſo doing. Example hereof ſee in the Chriſtian Church, after the idolatrie and overthrow of Iſrael: for ſo farr have we been from taking heed by their evils, as we have added unto all their ſynns; and it was but litle which they then did, in reſpect of the huge maſſe of abominations that hath ſince been heaped up, even † unto heaven. † Rev. 18. 4

2. And firſt the fraime and conſtitution of the Church, hath quite been changed from the pattern given of God, cõfirmed by Chriſts blood, and erected by his Apoſtles in all nations. For loe, the man of ſyn hath joyned togither many pariſhes into one dioceſe & many dioceſes into a provincial, & many provincial into one national, & many national into one Oecumenical or Catholik Church; of which he himſelfe wilbe the *moſt holy*

Ed her

Father, the Bridegrom, Lord, Paſtor, Rector, and Rock. Of which catholik ſocietie ſo combined, we find no record in the holy Apoſtles writ, where every congregation of the ſaincts, is † ſhewed in every citie to be complete in it ſelfe, a Church and * bodie of Chriſt, furniſhed with his " power and †' and preſence; every one vnder the guidãce of *' many Biſhops: and not all, under the goverment of one; joyned all togither in ',' brotherhood through † faith love and unitie of the ſpirit, but not in one viſible catholik Church, with a viſible head or vicar, Lord, Papa, Patriarch or Archpaſtor; but onely Chriſt himſelfe * walking among them, overſeing their wayes and works, and approving or reproving them.

† See Epiſtles to the Churches in Rome, Corinth, Epheſus, and the reſt.
* 1 Cor. 12. 27.
" 1 Cor. 5. 4.
†' Math. 18. 20.
*' Act: 20. 17. 28. Phil 1. 1. Act. 14 23.
',' 1 Pet. 5. 9.
† Eph. 4. 5. John. 17. 21
* Rev. 2. & 3. Chap.

3. This pſeudocatholik Church or falſe eccleſiaſtical monarchie, is an idol

an idol or beast bread in the bottomlesse pit, surpassing all the abominations that ever stood up in the land of the living: and had for the parent of it, the Dragon or Divil, that old Serpent, who used his utmost skil cunning and craft, to beget and bring forth this his fowlest child. It had also of the gravest and learnedest Divines in their ages, to nourse it with the milk of humane superstition; and the Princes of the earth to endow and adorn it, with the riches and jewels of all worldly glorie: that when this Iezebel shewed her selfe on the stage of the world; she made all men astonied at her majestie, enamoured the nations with her bewtie, bewitched them with her sorceries, & made them drunken with the wine of her fornications. The forrest of *Rome* was the hie place, wher this † *Miphletseth* or idol

Rev. 13.

† *1 King. 15. 13.*

or idol of horrour, ſhould have her ſeat; for there grevv many fayr trees, vvhoſe ſhadovv † vvas good to burn incenſe under: and there before time had other beaſts been hatched and honoured, vvhoſe * image in this place muſt have reverence ſtill.

† Hoſ. 4. 13.

* Rev. 13. 15.

4. And here the myſterie of iniquitie vvrought contrary to *Ieroboams*, prevailed more, & continued longer. For he in policie to ſettle his kingdom, ſchiſmed or rent the Church in tvvayn, vvhich God had cõjoyned in one: but *Abaddon* the King and patron of this our idol, vvil have his falſe Church reſemble ‘‘ the politie of Iſrael in monarchical unitie, to allure & gather al people hereunto. But as Ieroboams counſel vvas diviliſh to divide vvithout God: ſo is Romes doctrine Satanean, to conjoyn vvithout Chriſt. The Church then vvas

1 King. 12

‘‘ Bellarmin. de Rom. pontif. lib. 1. c. 7.

was confined † within one litle land, whose assemblie was annuall *in the earthly Ierusalem, wher the high-preist remayned to reconcile them to God: but now the Church catholik is dispredd " over all, Ierusalem our mother * is above, & Christ our high preist † is in very heavē, there interceding for us unto God. And for any one city to be as Ierusalem, the place of resort for al saincts on earth: or for any Archpreist or vicar of Christ to be his vicegerent, & rule in his sted: he never appointed, neyther entred it into his hart; but it is the excremēts of the Popes wit, wherby in policie he would mainteyn the pomp and magnificence of his Diana; and in her, his own pontificalitie.

† *Psal. 76.*
* *Psal. 122. and 132.*
" *Math. 28 19.*
* *Gal. 4, 26*
† *Heb 8. 1. 2. and 9. 24*

5. And that this Ladie mought be made of * perfect bewtie, her freinds have devised to paint her face with this vermilion, that the

* *Ezek. 27 4.*

† Bellarm. de eccles. milit. l. 3. c. 14. Goddesse, *the* † CHVRCH *absolutely cannot err, eyther in things absolutely necessarie, or in other things which she proposeth to be beleeved or doon of us, whither they be found expressly in scriptures or not.* Herevpon

* Ezek. 16. 15. she trusting * in her owne bewtie, takes a pride and power, to " make

" Bellarm. de Rom. Pont. l. 4 c. 16. lawes eccleſiaſtical, to bind & conſtreyn mens conſciences; charging and obliging us, to † *beleev and truſt her in all things*: So this idol

† Rhem. Test. 1 Tim. 3. Sec. 9. of indignation, (being crept into * Gods throne, to be *Iudge* & *Lawgiver*,) ſurmounteth farr Ieroboams

* Isa. 33. 22 Iam. 4. 12. dumb calves, which had mouthes and ſpake not: for this image can

" Rev. 13. 15. ſpeak, becauſe ſhe " hath a ſpirit; and exacteth worſhip of the inhabitants of the earth; that all ſhould

† Concil. Trident. Sess. 22. c. 8 adore her, as *mother and miſtreſſe of all the Churches*; receiv, beleev and obey her word, conſtitutions, canons, commandements, doctrines

and

nd decrees, without contradictiõ; becauſe *the truth of the faith as touching us, reſteth vpon* † *the Churches authoritie, and whatſoever the Church alloweth is true, whatſoever ſhe diſalloweth, is falſe*; and her word *is not altogither mans word, that is ſubiect to error, but after a ſort the word of God.* Out of this ſmoky fornace, have come the many hræſies and whoriſh doctrines of Free will, merit of works, limbus, purgatorie, pardõs, indulgẽces, vowes, prayer to & for the dead, penance, pilgrimages, auricular confeſſion, nd extreme unction, with ſundry other like; which by this Churches ſupreme authoritie, have been concluded catholik, orthodox and uthentical. Who ſeeth not now hat Ieroboams Church, was but babe to this beldame; for ſhe had o ſuch ſoveraignty over mẽs ſouls aught no ſuch doctrines, neyther made

† *Bellarm. de eccleſ. milit. l. 3. c. 14.*

* *Bellar. de verbo Dei. l. 3. c. 10.*

made she any decrees til Omr
was King, (whose praise in th
† 1 King. 16. 25. scripture is this, that he did † wor
then all which were before him;
* Mic. 6. 16. & he indeed made * statutes whic
were observed in Israel; thoug
nothing so many or so imperious a
the mistress of Rome hath made
" Rev. 18. 7. 6. This " *Queen* being thus
set a loft on the hie places of th
earth, is farr taller then the golde
† Dan. 3. 1. image † that Nebuchadnezar se
up in the plain of Dura; for he
hand and scepter reacheth up unt
heaven, wher she ruleth among th
canonized saincts; and the ver
* Rev. 17. 3 & 12. 4. tail of her * beast whereon she r
deth, can draw down the starrs un
to the earth. This is the woman
" Rev. 17. 3 4. whom Iohn " saw in the wilde
nes, arayed in purple and skarle
and guilded with gold and preci
ous stones and pearls, with a go
den cup in her hand, ful of th

filthines of her fornication; even
the † great citie (Rome) then
reigning over the Kings of the
earth. From this *commune mother*,
(as her * children doe intitle her,)
came all the bastard idols into the
Christian world: for she being "a
shore, sitting vpon many waters,
that is, † peoples, multitudes, na-
tions and tongues; she was * set
on fyre with her lovers the neigh-
bour nations, that " came to her
into the bed of love, and defiled
her with their fornication; (for
they went in vnto her † as they
goe to a common harlot;) and she
learned their works, and served
their idols, which wilbe her ruine.

7. Of the Iewes she hath re-
ceived " one hie Preist, (not Ie-
sus Christ the true hie Preist en-
tred into the heavens, but a sup-
posed vicar of his, having † two
horns like the lamb;) to be the
cheife

† *vers. 18.*

* *Concil. Tridene. Sess. 18.*

" *Rev. 17. 1*

† *vers. 15.*

* *Ezek. 23. 5.*

" *vers. 17.*

† *vers. 44.*

* *Psal. 106 35. 36.*

2. Bellarm. de Rom. Pontif. l. 1. c. 9.

† *Rev. 13. 11.*

cheife governour and monarch ec-
cleſiaſtical: and he entreth † once
a yere into the moſt holie of the
popiſh Church, as the other did
into the moſt holy of the Iewiſh
tabernacle. From the glorious at-
tire * of Aaron and his ſons, as
Ephod, Robes, Girdles, &c. ſhe
hath learned to deck " her Preiſts
with copes, ſurplices, ſtoles, girdles
amices, albs, and other like orna-
ments. She imitateth their Ark
which had the tables of the cove-
nant; with † her ark or taberna-
cle the pix, which hath the ſacra-
ment of the euchariſt: their can-
dleſtik and ſeaven burning lampes
with * her candles, torches, tapers
their " ſprinkling water of puri-
fication; with †' her holy water
and in many other particulars, o
Temple, altar, oil, laver, fyre &c
*' ſhe folovveth her footſteps, an
Iudaizeth more then did the fal

teacher

† Durand. rational. l. 6. c. 75.

* Exod. 28 2. 4. 40.

" Durand. rat. l 3. c. 1

† Durand. l. 1. c. 2.

* Durand. l. 1. c. 1.

" Num. 19 9. &c.

†' Durand. l. 1. c. 7.

*' As the ſame Durand. ſheweth in that book.

teachers in the † Apoſtles dayes. † Gal. 4. 9.
Which things in Iſrael had their 10. Col. 2. 16
holy uſe and end, until Chriſt came
in the fleſh: but ſynce are dead and
aboliſhed, as * beggerly wordly * Gal. 4. 9.
rudiments; though this whor-mo- Col. 2. 20.
ther of Rome reviveth them by her
art, & for her fleſhly pleaſure; whiles
her ſelfe and her freinds goe a who-
ring after theſe Iewiſh ceremonies.

8. But ſhe had not her fill, by
defiling herſelfe with Iewes: ther-
fore ſhe ſought to take her pleaſure
of the gentiles round about her,
farr and neer; and decked her bed
with all their abominations. And
firſt ſhe fel in love with Ægipt;
wher Iſrael of old committed for-
nication, and had the " breſts of " Ezek. 23.
her virginitie bruſed. For wheras 8.
the Ægiptians commingled the
kingdome and the Preiſthood, the
civil magiſtracie and the eccleſiaſti-
cal miniſterie in one perſon; and

† Plato in Politic.

would have all their Kings to be also preists, as † writers doe record: with this goodly invention, the whore of Rome is enamoured, and joyneth or confoundeth the magistracy and ministerie, princedom and preisthood, in the persons of her Popes, Cardinals, Bishops and other Church Princes. And although God in the law distinguished the office of the King & Preist, constituting one in * the tribe of Iudah, the other " in Levi; so as one mought †' not intermeddle with that which belonged to another; and Christ in the gospel hath plainly *' forbidden his ministers to have the authoritie or titles of politik Princes: yet pleadeth this Babyloniſh Queen, that it is not against Gods word ',' for one man to be a Prince ecclesiastical and politicall togither; and so she and her daughters practise to this day. In which

* Gen. 49. 10. 1 Chron 3.2.

" Num. 18 1--7.

†' 2 Chron. 27. 16. 17. 18. 19.

*' Math. 20. 25. 26. Luk. 22. 25 26.

',' Bellarm. de Rom. Pontif. l. 5 c. 9.

which point, she is more abominable and polluted now professing Christianitie, then she was of old when she professed paganisme: for the hethen Preists or Flamins in Rome, were not permitted to have any magistracie; because (as the † philosopher by light of reason reasoneth,) it could not be, (the actions of these offices being so divers and different,) that one man should perform both at one time; but needs it must fal out, when both duties were to be doon together, that one should be omitted; and so sometime God, not be duly served, sometime the civil state should suffer dammage.

† Plutarch Quæst. Rom.

9. Agayn this Romish Babylon doteth on the ordinances of Babel in Chaldea; for as there they * had images of silver and gold, wood, and stone, to which "they bowed & worshiped; & which were re-

* Jer. 10. 3. --9. "Isa. 44. 15.

presentations of the Gods and Saincts whom they adored, to weet of † *Bel* (which was * *Iupiter*,) and *Nebo*, and ‘‘ *Succothbenoth*, and other the like: even so hath idolatrous Rome ordeyned to have in her temples, †‘ images of Christ, of the virgin Mary, and of other Saincts, which idols must have *their due honour and worship*, because the honour which is given to them, is referred to the prototypes whom they doe represent. And these abominations she *‘ kisseth, as idolaters of old, were wont to ‘‘ kisse the calves; lighteth tapers before them, as the Babylonians did †candles before their images; censeth them, as the hethen Romans were wont to doe * their statues; kneeleth, faleth down, and prayeth before them, saying ‘‘ *our Father* &c. as idolaters of old, †‘ sayd *to a tree thou art my father, and to a stone,*

† *Isa. 46. 1.*
* *Herodot. Clio.*
‘‘ *2 King. 17. 30.*
†‘ *Concil. Trident. Sess. 25.*
*‘ *Concil. Trid. ibid.*
‘‘ *Hos. 13. 2.*
† *Baruch. 6. 8.*
* *Cicero. Offic. l. 3.*
‘‘ *Catechis. Concil. Trid. tract. de Orat. Tit. Quis orandus sit*
†‘ *Jer. 2. 27.*

stone, thou hast begotten me. Teaching her children further, that *these* † *images are to be worshiped not onely by accident or unproperly, but also by themselves and properly; so as they doe terminate or end the worship, as they are considered in themselves, and not onely as they bear the part of the examplar or person represented*; yea saying of an image, * *this is Christ*, as paynims sayd of theirs, " *thou art my God*. But woe unto them († from the Lord) that say to the wood, awake; to the dumb stone, rise up. Herein this catholik Church exceedeth the devotion of Ieroboam son of Nebat, who worshiped by the calves, *" the God which had brought them out of Ægypt, and not any other saincts, much lesse the images themselves. Yea in this kind, she passeth sundry of the hethens, & her own predecessors; for Licurgus the lawgiver of Lacedemonia

† *Bellarm. de imag. l. 2. c. 21.*

* *Synod. Nicen. 11. Act. 4*

" *Isa. 44. 17.*

† *Habak. 2. 19.*

*" *1 King. 12. 28.*

demonia, and inſtitutor of many ceremonies; † ordeyned no images in his religion; but forbad the formes of men or other living creatures to be given to the Gods. Apollonius a philoſopher * found fault with the fooliſh and abſurd images in many places, and thought it more honourable if the Gods had no images at all. The Perſians had "no images, for they thought it a madnes to worſhip God by ſuch. The Germans in their payniſme † held it unlawful to paint their Gods on walls: or expreſſe them in any humane ſhape. And Numa the King of the antique Romans * forbad thē to think that the image of God, had the ſhape of a man, or form of other living creature. Yet Rome that now is, alloweth "*the image of God the father, in form of an old man; and of the holy ghoſt, in form of a dove.* Though the

† *Alexand. ab Alexandr. l. 2. c. 22.*

* *Philoſtrat. de vita Apollon. l. 6. c. 9.*

" *Herodot. Clio.*

† *Corn. Tacit. de mor. Germ.*

* *Plutarch in Numa.*

" *Belar. de imag. Sanct. l. 2. c. 8.*

the holy prophet inveighing againſt this vanitie, demaundeth † *To whom wil ye liken God; or what ſimilitude wil ye ſet vp vnto him?* and though the learned * heathen by light of nature, approved the practiſe of ancient Rome worſhiping the Gods without any images almoſt two hundred yeares; and blamed thoſe that firſt brought in images, as authors of error, and cauſes of impietie: yet ſuch is the love of this whoriſh Church to theſe *teachers* " *of lyes*, the counterfeits of God; as ſhe adoreth them or the Divil in them, to fulfill that which is written of her, that men would † not repent of the works of their hands, and of the worſhip of Divils, and idols of gold and of ſilver & of braſſe & of ſtone & of wood, which neyther can ſee neyther heare nor goe.

† *Iſa. 40.18*

* *Varro in Auguſtin. de civit. Dei. l.4.c. 31.*

" *Hab.2. 18.*

† *Rev.9.20*

10. In another point alſo, hath our

our Babylons zele, ſurpaſſeth Ieroboams; to weet in her clergie, and multitude of Church officers. For Ieroboam had none but ſimple † *Preiſts*, to ſay and doe the divine ſervice in his hie places: but our Iezebel hath founded Preiſts and Archpreiſts, Lord Biſhops and Archbiſhops, Deans and Archdeacons, Suffragans, Cardinals, Patriarchs, and Popes; Abbats, Friars, Monks, Seminaries, Ieſuits, and a number moe Chemarims, her eccleſiaſtical ſenate, to guard her throne, to fight her battels, to retail her wares, & to ſatiſfie by them her ſuperſtitious luſt, which hath been even inſatiable, as was * the whores of Iſrael. And Priapus the Pope is " *bridegrome* of this ſpowſe, and hath preeminence over all, to powr out his fornications upon her, by his doctrines, canons, rites, ceremonies, decrees and decretals; for he

† *King.* 12. 31.

* *Ezek.* 16 28. 29.

" *Bellarm. de Pontif. l.* 2. *c.* 31.

he is † *head* of this Church, and *Prince* of the Preists, *Father and Doctor* of all Christians, and *Bishop universal*: who * *when he teacheth the whole Church* in things perteyning to faith, *cannot err by any hap or chance*; and " *not onely in matters of faith, but in precepts of manners also, prescribed to the whole Church, he cannot err*: and his wife the catholik Church † *hath alwayes beleeved, that he is a true ecclesiastical Prince in the whole Church, who can of his own autoritie, without consent of the people or counsel of the Preists, make lawes which binde the conscience, can judge in causes ecclesiastical, as other judges doe, and punish also* the disobedient. And his lawyers have borne men in hand, that this Pope may dispense against * the law of God, and against the " law of nature, even with all the precepts of the old & new testamēt; († *Summ. Angel*

† *Bellarm. ibidem*

* *Bellarm. de pontif. l. 4. c. 3.*

" *Ibid. c. 5.*

† *Ibidem. c. 15.*

* *16. q. 1. Quicunq. In gloss.*

" *15. q. 6. Autorit. In gloss.*

Angel. in dict. Pap.) that his bar
will muſt * be-holden for a law; &
whatſoever he dooth, no man may
" ſay to him, why doo you this?
and whoſoever obeyeth not his
precepts, † incurreth the ſyn of
idolatry. Finally, to lift vp their
blaſphemie to the higheſt, they
honour him with this title, * *our
Lord God the Pope.* And although
this Romiſh Synagogue hath re-
ceived ſome of her jolly Church
Prelats with their exorbitant pow-
er, by imitation of her he-
theniſh predeceſſors Romulus and
Numa Pompilius, † who made
Flamins, Archflamins, and a *Pontifex
Maximus* to ſacrifice vnto the
Gods; and ſome of their ceremo-
nies from other infidels, as the ſhav-
ing of Preiſts crownes, like * the
Preiſts of *Iſis* and *Serapis* in Ægypt:
yet neyther, antique Rome, nor
Ægypt, nor Babylon, nor any na-
tion in

* *Extra. de tranſl. epiſc. Quanto, in gloſſa.*

" *Extra. de cõcеſſ. Preb. Propoſuit. In gloſſ.*

† *Diſt. 81. Si qui ſunt In gloſſ.*

* *Cum inter In gloſſ. extra. Iohn. 22.*

† *Livius. l. 1.*

* *Hiero-nyme in Ezek. 44. 20.*

tion in the world, ever founded such a pompous hierarchie, such store & varietie of Divines, Friers, Preists, Prelats and religious persons, as this latter Babylon; whose clergie flieth about like a cloud of Locusts, to molest the vvorld; and came † out from the deep of the bottomlesse pitt. † *Rev. 9.*

11. As be her deep divines, so is her divine service, aboue all that ever superstition hatched in any age. For as it is in *Babels language, an vnknown tongue, so is it an idol wholly made (as the scripture speaketh) " according to her own understanding, and is all the work of the craftsmen, the Prelats & Popes, the lovers of this whore, who have patched togither in their several ages, the limms of this deformed monster, the Masse and Canon therof, (a † sacrifice for the synns of the quick and the dead,) with the

* *Gen. 11.*

" *Hos. 13. 2*

† *Concil. Trident. Sess. 22. c. 8*

the Letanie and Collects, Anthemes and Responds, hymnes and songs; some of the canonical scriptures, and some of apocryphal writings of men; and in this leitourgie God and his Angels, and Apostles, and Martyrs, and confessors, and hee saincts, and she saincts, (and some that had Satans sanctitie,) are wrapt vp togither in a longsome stagelike worship, with organs and musik to make them all merry; as † Nebuchadnezar with melodie celebrated the dedication of his golden image. Which portesse and Missal, these artizens have framed, not by example of God in the law, who prescribed no such leitourgie by Moses or the Prophets; nor of Christ in the Gospel; nor of Ieroboam and Israel of old, for they forged no such idol; nor of the Turks at this day, who have no such written worship; nor of the hethen

† Dan. 3. 5.

hethens of old, that I ever heard of: but it is their own deviſe and forgerie, provoking God moſt hie to gealouſly and wrath.

12. But aboue all theſe ſynns, & beyond all wickednes that ever was invented in any age; this catholik mother († woe woe unto her ſayth the Lord God,) hath made her a God, not of gold and ſilver, but of a wafer cake, by a charm of * five Latin words: and this tranſſubſtantiated idol, ſhe faleth down before, and adoreth as her maker; anathematizing and curſing all that ſhal deny this idol of indignation to be adored with " the higheſt degree of worſhip, which is proper to God himſelfe; for it is her God, as ſhe ſingeth in her Roman miſſal,

* *Plagas ſicut Thomas non intueor: Deum tamen meum te confiteor.*
Wounds as Thomas did, I doe not ſee: yet doe I confeſſe thee my God to be.

† *Ezek. 16. 23.*

* *hoc eſt enim corpus meum.*

" *cultu latriæ. Concil. Trident. Seſſ. 13. can. 6.*

* *Rithmus S. Thomæ ad ſacr. Euchariſt.*

And this breaden God, her children eat, even fleſh blood & bones (more vile then Canibals,) and devour their maker, (even † *their Lord and their God,*) in their own carnal conceipt; vaniſhing in their vanitie more then the hethens who thought * *none was ſo witleſſe as to beleev, that that which he eateth, is a God.*

† *Briſto. Motiv. 26.*

* *Cicer. de nat. Deorum. l. 3.*

13. And further to manifeſt her madnes unto all men, this inſatiable whore doteth on and adoreth the Divils own engin, the Croſſe or gibbet wherby he killed Chriſt the Saviour of the world. For the curſe of the law, " was to be doon away by a curſed death upon a tree on which, who ſo was hanged † the curſe of God was upon him. This death the innocent lamb CHRIST IESUS ſuffred for our ſakes at the hands of wicked ſynners Pilat & the Iewes the chil-

" *Gal. 3. 13*

† *Deut. 21. 23.*

dren

dren † of the Divil; who used all exquisite torments to make his death miserable, crowning him with thorns, peircing his hands feet and side, with nayls and speer, and hanging him on a tree, to doe him die. And this tree, these thorns, nayls, yea other counterfeits of them, are for killing of Christ, honoured of these Babylonians, with as good a ground and devotion as the *Ophites* or *Serpentaries* are * sayd to honour the Serpent, the Divils instrument for ‖ to bring man " to the knowledg of good & evil. And that all the world mought take notice that Rome is † the citie *where our Lord was crucified*, the Romanists doe proclaime, * that the crosse was *the altar* wheron the great sacrifice Christ was offred: whereas the scripture teacheth that the bodyes " of those beasts whose blood was brought to make reconciliation

† *John. 8. 44.*

* *Origen. contra. Celsum l. 6.*

" *Gen. 3*

† *Rev. 11. 8*

* *Bellarmin. de imag. sanct. l. 2. c. 27.*

" *Levit. 16 27.*

† *Exod. 40. 6.* * *Heb. 13. 11. 12.* " *verſ. 13.* † *Exod. 40 10.* *" *Math. 23.19.* ‘,‘ *Officium S. crucis. O crux benedicta, quæ ſola fuiſti digna portare talentum mundi &c.* † *Bellarm. de imag. l. 2 c. 26.* * *Brev. Rom. Sabb. in hebdom. 4. quadrageſ.*

ciliation in the holy place, were burnt without the hoſt of Iſrael (and not on the altar, which ſtood †before the dore of the tabernacle;) according to which figure, * Ieſus alſo (that he mought ſanctifie the people with his own blood,) ſuffred without the gate of Ieruſalem which was a " reproch. Yet will theſe God-eaters and crucifiers of our Lord, make the curſed croſſe to be the † *altar moſt holy*, and ſo greater then Chriſt the ſacrifice as being that which ſanctified him for the *" altar ſanctified the offring. And herevpon they ‘,‘ call the croſſe *bleſſed*, and aſcribe unto *it worthines to bear the talent of the world*; they † account it *among the moſt precious reliques, and not only the whole, but every peece therof*; they adore it, ſalute it, pray unto it and truſt therin for ſalvation, crying * *Hayl ô croſſe our onely hope, in*

crea

creaſe thou to the godly righteouſnes, and unto ſynners give pardon; † *Save thou the company, gathered togither in thy praiſes.* Yea the very ſigne of this idol made in the aier, upon the forhead, or over any other thing, is * *ſacred and venerable*, hath force to *drive a way Divils*, and doe many like feats. Wherfore this abomination hath prevailed above other, and is like Beelzebub Prince of the Divils, the badge of the beaſt and character of Antichriſt, imprinted in Churches, Chappels, Altars, houſes, and highwayes; in books and writings, in word, prayers, ſacraments, in garments, bodies and ſoules of men both quick and dead, and other creatures: no thing is wel hallowed without it, no "ſacrament perfect without it. This great honour hath the croſſe, becauſe the Divil killed our Saviour by it: ſo that marvel it is, how Iudas lips

† *Ibid. in feſt. invent. et exalt. S. crucis.*

* *Bellarm. de imag. l 2 c. 29.*

" *as ſayth Pope Stephen. 5. D conſ. d. 5. Nunquid.*

lips ſcaped honour, ſeing he alſo was Satans inſtrument to betray Chriſt with a kyſſe. Wherfore this ſpiritual †Ægypt the pſeudocatholik Church, deſerveth more to be branded by ſome Satyriſt for worſhiping monſters; then the firſt Ægypt, vvhoſe leſſe impietie *a heathen poet did deride.

† Rev. 11. 8

* Quis neſcit Voluſi Bithynice qualia demens Ægiptus portenta colat? &c. Juvenal. Sat. 15.

14. Moreover to fil vp her cup with abominations, this witch hath learned of the old idolaters to worſhip "*the Queen of heaven*. For by her power fetched out of the bottomleſſe pit, ſhe deifieth or rather defileth the bleſſed Virgin Mary, with unſufferable blaſphemies; intitling her *Ladie*, *Queen* and †*Goddeſſe*; hayling her for * *Queen of heaven*, *Ladie of Angels*, *mother of grace and mercie*; *life*, *ſweetnes*, *hope*, and what not: and togither with her, ſhe invocateth the Angels, Apoſtles, martyrs, cõfeſſors, Popes, Biſhops

" Jer. 44. 17.

† Epiſt. a Bemb. Leõ. 10. nom. ſcrip. l. 8. Epiſt. 17.

* Offic. B. Mariæ. reformat.

Bishops, Virgins &c. and prayeth God, that † *by the merits and prayers of her Popes, she may be delivered from the fyre of hel.*

† *Ibid. Orat. propr. de sanctis.*

15. And as the heathens had their Gods and Goddesses of divers ranks, * supreme, inferiour, and middle ones caled *Dæmones*, by whom as by mediators and intercessors, they thought mens desires & merits did come unto God: so hath this synagogue of Satã-*Divos* and *Divas*, saincts of all sorts, whom she hath " *canonized*, to be *caled upõ in her publik prayers*; to hav *temples, altars, feast dayes, dedicated and kept vnto their memorie*, and many other honours; acknowledging them to be *mediators between God & men*; and hath dealt with these *Divi*, as the ethniks did with their *Dij* and *Demones*. For as each country and citie among them had their special Gods or Goddesses to pro-

* *Apuleius, l. de Deo Socratis.*

" *Bellarm. de sanct. l. 1. c. 7.*

tect them; as for Epheſus, *Diana*; for Athens, *Minerva*; for Paphos, *Venus*; for Delphos *Apollo*; for Rome, *Remus*, and *Romulus*; for Babel, *Bel*; for Ægipt, *Iſis* and *Oſyris*; and the reſt in like manner: ſo the mother of Rome, in ſtead of tutelar Gods, hath gott herſelf *Peter and Paul*; hath procured and appointed *S. George* for England; *S. Andrew* for Scotland, *S. Patrik* for Ireland, *S. Denys* for France, *S. Iames* for Spain, *S. Martin* for Germanie, (inſted of *Mars* their antique patron;) *S. Mark* for Venice, the *three Kings* for Colen; and ſo for others. Moreover ſhe hath *Iodocus* and *Vrbanus* for corn and wine, as the hethens had *Ceres* & *Bacchus*. Her mariners now have *S. Nicolas* and *S. Chriſtopher*, to be their Pilots, as the ancient Pagans had *Caſtor* and *Pollux*. Her ſcholars now have *S. Gregorie* and *S. Katherine* to ſharpen their witts; as Poets

of

of old, had *Apollo* & *Minerva*. Physicians & chirurgians now are aided by *Cosmas* and *Damian*, as of old by *Æsculapius*. *S. Wendlin* wardeth the sheep, as *Pan* the shepheards God was wont: and other artizens have their special patrons to pray & trust unto; and beasts their several guardians; not so much but the very whores have *Mary Magdelen* & *Afra* to sacrifice unto, if they will, as alder dayes had *Venus* and *Flora*; and almost every disease, hath a special sainct appointed for surgeon. And thus is fulfilled that which is written, † *they followed the heathens that were round about them, concerning whom the Lord had charged them that they should not doe like them.* Yea the heathens doe come short in their count of tutelar Gods, with this catholik whore; and she excedeth those of whom it is written, * *according to the number of thy cities*

† 2 King. 17. 15.

* Jer. 11.

ar

are thy Gods ô Iudah, and according to the number of the ſtreets of Ieruſalem, haue ye ſet vp altars of cõfuſion.

16. As for Ieroboam, he dares not ſhew his face before this beaſt his ſucceſſor; for his inventions compared with hers, are not one to a thouſand. What were his two calves to the infinite images of this ſtrumpet? Nay her *Lambs* of wax, are more worth then his † *kowes* of gold: for every immaculate *Agnus Dei* or *Lamb of God* that this witch maketh of Virgin wax & holy water, hath* *the ſame vertue* againſt all diviliſh wiles & guiles of the malignant ſpirit; that the innocẽt Lamb Ieſus Chriſt, delivered our firſt father Adam with, from the power of the Divil. But Ieroboã doubtleſſe had no ſkil at all, to make ſuch idols of proof. Again he forged but one " feaſt out of his owne hart, to make mery with his

† *Hoſ. 10.5*

* *Sacra. rem. eccleſ. Rom. l. 11. 7.*

" *1 King. 12.32.33.*

images

images once in a year: whereas this our purple Queen, hath made many moe holy dayes then ther be monethes (that I say not weeks) of the yere, in honour of her Ladie & all her Saincts: and these, some of them, correspondent to the paynim festivities; as *Christmas*, *Candlemas*, *Fasgon* or *Shrovetide*, according to the times and customes of the gentiles Saturnal, Februal and Bacchus feasts. For unlesse it be, she would imitate hethens; she can hardly shew any cause at all, why she celebrateth her *Christmas* in the end of December, and her other feasts at answerable times: seing in all likelihood Christ was born † in September rather then in December; but herein the Churches authority which cannot err, must bear out all lies and forgeries. Unto these she hath added fayr temples, hie altars, and other

† *Beroald. Chron. l. 4. c. 2.*

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† *Beroald. Chron. l. 4. c. 2.*

other devotions moe then can be told, much more effectuall then were Ieroboams. For his chappels and hie places were ſimply to worſhip God in: but wherſoever any of our Iezebels Churches be, † *it is ſurely no other then the houſe of God and gate of heaven.* And needs muſt it ſo be, ſeing it is halowed with *exorciſed* or conjured *ſalt, water, aſhes,* and *wine,* which have vertue ſo to conſecrate that Church, as that it may * *drive away all the Divils tentations; every fanſie, wile and wickednes of diviliſh frawd, every unclean ſpirit and power of the enimie, and to root out the feind himſelfe with his apoſtatical angels;* and alſo by the merit of the Virgin Mary and N. the Sainct unto whoſe honour and name the Church is founded, and of all other Saincts, God is intreated to viſit that place, *and by infuſion of his grace to purifie it from all*

Pontifical rd. de dec. et conſ. eccle.

Ibidem.

pollution

pollution, and to conserv it being purified, and that spiritual wickednesses may flee from thence. Which being granted, (as cannot, I think, but be by so many Saincts intercessions,) it is unpossible now that any idolatrie should be committed in such a sanctuarie; whose † first stone is layd by a Bishop, *in the faith of Iesus Christ, that the true faith and fear of God and brotherly love, may there florish.* Such powrful works as these, none of Ieroboams Bishops could turn their hands unto: for they were but novices in Satans schole, and had never wel learned the art of exorcisme or cõjuration, which the sorceresse of Rome by long practise and experience hath atteyned: being grovvn as cunning in these feats, as she that vvas *mistresse* of her art, * *and sold the nations through her witchcrafts.*

† *Ibidem.*

* *Nahum. 3. 4.*

17 For by these and innumerable

ble moc inchantments of idolatrie, (which the day would not be ynough to reckē vp,) this Circe the Ladie of the pseudocatholiks hath intoxicate the earth, that the inhabitants † *are drunken with the wine of her fornication*; doting upon her reverēd clergie, her devout service, her sacred ceremonies, her halowed Churches, her saincts reliques, and other like amatorie potions; wherin Christianisme Iudaisme and Paganisme are tempered and mixt togither, in the golden Babylonish cup of her abominations.

† *Rev. 17. 2*

18. Hence is it, that the reliques of this Romish idolatrie, are so fast reteyned among some which yet * hate the vvhore and eat her flesh, and burn her vvith fyre. Of her have they receaved their Diocesan, Provincial and national Churches. Of her have they learned to make portesses or leitourgies, reading & singing

* *Rev. 17. 16.*

finging their prayers vpon a book with organs and melodie. Of her inſtitution have they their ſolemn feſtivities of Chriſts, Angels, and Saincts dayes, with their faſting eves. Of her hand have they taken their Archbiſhops, Lordbiſhops, Suffragans, Archdeacons, Parſons, Vicars, and a great many moe of her royal retinue. From her have they had their Churches, Chappels, Minſters, baptiſed bells, halowed fonts, & holy Churchyards; though ſome of thoſe hie places are of more antiquitie, as having been built and dedicated to the hethen Divils. Finally, from her have been received, lands, livings, tithes, offrings, garments, ſignes, geſtures, ceremonies, courts, canons, cuſtōs, & many moe abominations, wherwith have been inriched the † *merchants* of the whore, and all that *is* ſayl * with ſhips in her ſea. Thus

† *Rev. 18.*

* *verſ. 19*

with all the evils before mentioned, and others moe then can be told, which are very *Gillulim* the lothsome idols and excrements of the Queen of Sodom, and the filthines of her fornication; hath she dishonoured and blasphemed the God of heaven, & all that therin dwell; with them she defileth the consciences of men; with them she deliteth and solaceth her selfe in fleshly ease and pleasure: til in † one howr, she and all her riches, pleasures, wares, merchandise shal perish; and that be agayn fulfilled, which was sayd by the Prophet; *Now shal she and her fornications come to an end.*

† Rev. 18. 8 19.

* Ezek. 23. 43.

Chap. VI.

A CONCLVSION dehortatorie from this ſynn.

THe wares of Idolatrie being ſo common and univerſally ſpred by the merchants of the whore, & conveighed into all nations: it cometh to paſſe that many are intereſſed in this mart, buy and ſel, partake, and communicate with theſe evils; not being aware of the danger they come into hereby. To warne them therefore of the miſcheife ere they fal into it; or to help them out if they be fallen, have I penned this treatiſe: & add, to the things fore written, theſe few advertiſements.

2. This ſynn is direct againſt the majeſtie of God, whoſe honour is to be regarded above our own lives; above the peace or tranquil-

litie of nations. The ſyn provoketh the anger of God, as adulterie provoketh the rage of a man injured in his private bed. As he † wil not ſpare in the day of vengeance, and can not bear the ſight of any ranſome: ſo the Lord is * a gealous God, and viſiteth this ſyn of the fathers vpon the children, even to the third and fourth generation of thoſe that hate him.

† Prov. 6. 34.

* Exod. 20 5.

3. Idolaters, as they are ſhut ‡‡ out of the citie of the Lord, the Church of Chriſt, the heavenly Ieruſalem; ſo have they further this doom againſt them, † they *ſhal not inherit the kingdom of God.* The communicating with idols, depriveth men of cómunion with God; for ther is * no fellowſhip of righteouſnes with unrighteouſnes, no agrement betwixt the temple of God and idols. The partakers therfore in this evil, (though perhaps not

‡‡ Rev. 22. 14. 15.

† 1 Cor. 6. 9. 10.

* 2 Cor. 6. 14. 16.

not authors, inventors, nor open mainteyners of the ſame,) ſhal cõe unto ſhame and confuſion before God; for † *all that are of the fellowſhip therof, ſhalbe confounded.* † Iſa. 44. 11.

4. Folly is a blot and ſhame unto men, which they fayn would ſhun: but wiſdome is mans honour, and * maketh his face to ſhine. * Eccleſ. 8. 1. Of all fooliſhnes, idolatrie is the greateſt; depriving men of ſound judgement in the beſt and heavenly things, & poſſeſſing their minds with habitual vanitie. Therfore is this vice reſembled by a fooliſh woman, ignorant, and knowing nothing; yet troubleſom & talkative, † and lowd in her babling: of a ſmooth & * flattering tongue, & her mouth more ſoft then oil; yet cruel alſo and malicious, " hunting for the precious life of a man; bringing him to beggerie, death & hell. But true religion or the fear " Prov. 9. 13. † Prov. 7. 11. * Prov. 2. 16. and 5. 3. 8. 9. " Prov. 6. 26. and 9. 18.

† Prov. 8. 1 4. 6. of the Lord, is resembled by † wisdom, which uttereth her voice to
* vers. 8. 9. 10. 11. the children of men, and speaketh of excellent things; the * words of her mouth are all righteous and playn; her instructions better then fine gold, and all pleasures are not to be compared unto her. Blessed
‖ vers. 33. 34. 35. "is the man that heareth her, watching daily at her gates, and giving attendance at the posts of her dores: for he that findeth her, findeth life, and shal obtayn favor of the Lord, but he that synneth against her, hateth his own sowl; all that hate her, love death.

5. To worship and serv the Divil, is a thing horrible in religion, and even in nature; worthy of vengeance from the hand of God. Though all manner syn pertayneth to the Divils service: yet idolatrie above all is counted & caled the worship of Divils, & so shalbe punished

shed. The hethens albeit they † had some knowledg of the true God, and worshiped * him ignorantly; yet their worship is rekned to Satan, for " the things which they sacrificed, they sacrificed to Divils, & not vnto God. Ieroboam made account he served the true God, † even the God that had brought Israel out of Ægypt land: notwithstanding the Lord hath thus testified of him, that they were * *Divils* which he made, when he made his calves, for to worship God by. And Israel before him made " a calfe for like use; but Moses doth blame them as hauing offred unto † *Divils*, and gone a whoring after them: and propheseth that their childre n * would also runne into like blott. Antichristians would seem to be worshipers of God: yet the holy Ghost chargeth them to " worship

† *Rom. 1.* 20. 21.
* *Act.* 17. 23.
" *1 Cor. 10.* 20.
† *1 King.* 12. 28.
* *2 Chron.* 11. 15.
" *Exod. 32* 1. &c.
† *Levit. 17.* 7.
* *Deut. 32* 17.
" *Rev. 9.* 20.

ſhip the Divils, when they think to ſerv God by idols. Foraſmuch then as all idols ar Divils, though fools count them ſaincts: to pertake with them, is to forſake God and to bring our ſelves into Satans damnation; for the ſpirit hath proteſted, that we † cannot drink the cup of the Lord and the cup of Divils; we cannot be partakers the Lords table, and of the table of Divils.

† 1 Cor. 10. 21.

6. Many fearfull jūdgements ar threatned of God, againſt this ſort of ſynners, and have come vpon them. By Moſes he * denounced haſtie fearful and conſuming plagues, aches, and botches, and incurable ſickneſſes, ſore diſeaſes and of long durance; which puniſhment he brought even upon the " Kings for their idolatrie. He threatned famine and drought, † making heaven as yron, and earth

* Levit. 26 16. Deut. 28. 35. 59. &c.

" 2 Chron. 21. 18. 19.

† Lev. 26. 19. 20.

earth as brasse, that the land should not give her increase, nor trees their fruit: as came to passe in the dayes † of wicked Achab, when heaven was shut, three yeares and six monethes, that it sent down neyther rayn nor dew; wherby great famin was throughout all the land, because they had forsaken the Lord, & * folowed Baalim. Wild " beasts he menaced to send upon them, which should spoile them and their cattel, and make their hie wayes desolate; of which plague they tasted in Samaria, when the Lord, whom they feared not, † sent Lions among them which slew them. He sayd * he would send the sword upon them, which should avenge the quarrel of his covenant: and this plague " the Israelites often felt, because they forsook the Lord God of their fathers. Hunger and miserie was propheſied unto them

† 1 King. 17 Luk. 4.25.

* 1 King. 18.18.

" Levit. 26 22.

† 2 King. 17 25.26.

* Levit. 26 25.

" 2 Coron. 12.5. and. 28.5.6. &c.

that † they ſhould eat and not be
† Levit. 26 ſatiſfied, that men & women ſhould
26. Deut. eat their own children, and after
28. 53--57. birthes, and everie man eat the fleſh
Jer. 19. 9. of his freind, fathers ſhould eat their
Ezek. 5. 10. ſons and ſons their fathers, when
all things ſhould lack, in the ſeige
and ſtreightnes wherin their eni-
mies ſhould incloſe them: which
* 2 King. 6 extremities God * brought upon
29. Iſrael in K. Ioram's dayes, and after,
" Lam. 2. when " children and ſucklings
11. 12. ſwooned in the ſtreets, and gave
up the ghoſt in their mothers bo-
ſome, for want of bread and drink;
and † the hands of the pitiful wo-
† Lam. 4. men ſodd their own children, for
10. their meat; and did eat their fruit,
* Lam. 2. even * children of a ſpann long.
20. The Lord threatned " deſtruction
" Levit. 26 of their hie places and images, & to
30. 31. &c. caſt their carkeſſes on the bodies of
their idols; & that his ſowl ſhould
abhor thē; he would make their ci-

ties

ties desolate, and bring their sanctuarie to naught, and would not smel the savour of their sweet odours, but scatter them among the hethens, and draw the sword out after them: all which with other like calamities came upon the idolaters, whose † dead bones wer taken out of their graves and burned upon their polluted altars; and the idolatrous Preists sacrificed upon them. Ierusalem the holy citie, * was broken up, and all the men of warr, fled; the house of the Lord, & all great houses, burnt with fyre; Kings captived in chains, Princes and nobles killed; the Lord "trode under foot, all the valiant men; Sion mourned, and ther was none to comfort her; the † bewtie of Israel was cast down from heaven to earth, God cut off all the horn therof in his fearce wrath, which he powred out like fyre; * causing the feasts

† 2 King. 23.16.20.

* Ier. 52.7. 13.10.

" Lam. 1. 15.21.

† Lam. 2. 3.4.

* vers. 6.

feasts and Sabbathes to be forgotten in Sion, and despising in the indignation of his wrath, both King and Preist; forsaking his altar, and abhorring his sanctuary; so that
† verſ. 11. peoples eyes † failed with tears, their bowels swelled, their liver was powred upon the earth; for
* verſ. 17. * the Lord performed that which he had purposed, and fulfilled his word determined of old; doing
" Ezek. 5. 9 that to Ierusalem " which he never did before, neyther would doe any more the like, because of all
† Ier. 8. 3. and 7. 29. their abominations; and † death was desired rather then life, of all the residue of that wicked familie; for the Lord had rejected and forsaken the generation of his wrath.

† Rom. 15. 4. 1 Cor. 10. 11. 7. All these, and † whatsoever els God threatned unto, or brought upon Israel, for their idolatries; are examples written for us upon whō the ends of the world are come: that

vve

vve ſhould not ſyn like them, leaſt vve be partakers of like puniſhments. It * is a fearful thing to fal, into the hands of the living God. For " if vve ſyn vvillingly, after that vve have received the knovvledge of the truth; ther is left no more ſacrifice for ſynns: but a fearful looking for of judgement, and a violent heat of fyre vvhich ſhal devour the adverſaries.

* *Heb. 10. 31.*

" *verſ. 26. 27.*

8. Wherefore, unto the children of men, thus ſayth the wiſdome of God; * O ye fooliſh, how long wil ye love fooliſhnes, and ſcorners take pleaſure in ſcorning, and fools hate knowledge? Turn you at my correction, loe I powr out my mind unto you: † cauſe your eares to hearken unto wiſdom, incline your harts to underſtanding; ſeek her as ſilver, and ſearch for her as for treaſures, then ſhal you underſtand the fear of the Lord, and find

* *Prov. 1. 22. 23.*

† *Prov. 2. 2. 4. 5. 12.*

find the knowledg of God, which wil deliver you from the evil way, * from the flatterie of the tongue of the strange woman. Desire not her bewtie in your hart, neyther let her take you with her ey-lids: " keep your way far from her, and come not neer the dore of her house; least you give your honour vnto others, & your yeres to the cruel; & mourn at your end, when you have consumed your flesh and your bodie. For † surely her house tendeth to death, her pathes unto the dead; all they that goe unto her, return not agayn, neyther take they hold of the wayes of life. *Children keep, * your selves from Idols. Amen.*

* Prov. 6. 24. 25.

" Prov. 5. 8. 9. 11.

† Prov. 2. 18. 19.

* 1 Iohn. 5. 21.

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